THE MOSLEM WORLD

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THE POLITICAL GEOGRAPHY OF THE MOHAMMEDAN WORLD

Precisely 1300 years ago Mohammed gained control of Mecca and there was impressed upon the world a force that has been gaining in scope ever since, with effects so troublesome to the statesmen of today that they must be regarded as major elements in European political policy. For Mohammedanism does not concern itself merely with religion, but takes, as one of its cardinal principles, war against the non-Moslem world and the extension of Moslem authority. If we add that its populations are in some cases fanatical, that the spread of its influence is immensely rapid, and that no people once Mohammedan has ever been converted to the Christian religion, we may gain some idea of the seriousness of the political problems which it calls into being.

In order to set these facts vividly before those who are responsible for the making of government policies, I have constructed the accompanying maps. Two of them show rainfall and interior-basin drainage, and the first impression is that, taken as a whole, the Mohammedan realm has a deficiency of rainfall, and that this is so marked as to have a corresponding effect upon the facts of human distribution. We see light populations everywhere except on the *margins* of the Mohammedan World, and we see a low railway mileage, with railways confined for the most part to the borders of the realm, where they are tied

to the coast and represent on the whole a purely European penetration or design.

The moment we see these facts in their bold regional expression it becomes quite clear to us that, as a whole, the Mohammedan World is without any basis of physical unity, whatever similarities we find in the general way of life of its people. This being true, enduring political union is quite out of the question, just as spiritual disunion has raged throughout that world since the days of Mohammed. No less serious than the outer wars is the inner strife that separates sect from sect and group from group and that has profoundly affected Mohammedan policy not only with reference to European countries but also with reference to the *Hochpolitik* of Mohammedanism itself, as for example in the question of the Caliphate.

The great distances to be overcome in linking region to region within the Mohammedan World have their effect increased by the great variety of the terrain. This has had a marked effect upon regionalism and the rise of sects, and it has an equally strong effect upon the Mohammedan when, as a desert dweller, he tries to assemble his resources—for example, forage, food, and transport animals—in order to make war upon a non-Moslem power. What security he has enjoyed has been due to the fact that the desert has been his strongest ally in sapping the strength of an invader. Whatever price the desert dweller may have had to pay to resist the invader, the invader himself has suffered still more. With the Mohammedan it has not infrequently been true, as Gibbon said, that "safety reposes in the heart of the burning solitude."

In the tables which I have published in my book "The New World," to accompany the maps as reproduced here, I have set out the limitations of power as expressed in food, minerals, and transport animals, showing how inadequately supplied is the Mohammedan World for waging modern war even upon its borders. Had the matter been thought out, the great powers of Europe

would have decided, in their many contests with the spearheads of Mohammedanism, to limit their policy to one of marginal control at strategic points of high productivity or mineral location or, more recently, convergence of railway lines. As a matter of fact that is what in a haphazard way has really occurred. We see the policy expressed in the present-day situation whereby France and Great Britain, through their mandates in the Near East, have been brought to the border of the Mohammedan World with very little actual penetration of the interior. Trans-Jordan represents a distant outpost, let us say not so distant as the Anglo-Egyptian Sudan from the standpoint of mere mileage, but more serious than the advance up the Nile because it faces a far more recalcitrant and fanatical population in Inner Arabia.

If one were inclined to minimize the importance of these considerations one's view would be radically changed by the events of the past few months in the Near East. One reviewer of the "New World" thought that the chapter on the Mohammedan realm with its statistics of resources and its elaborate maps together constituted an unnecessary argument, since he took the conclusion to mean simply that Europe had nothing to fear in the way of an attack. Such a conclusion misses the point altogether. It has been vigorously put forward since the World War that we have a great deal to fear from the Mohammedan World, not as a great unified force projected into the territory of Europe, but as a force which can be focussed at strategic points here and there to the infinite embarrassment of an European power. Nor is it merely a question of power. The parliaments of Europe will not support a policy of conflict with Mohammedan units that will lead to expensive expeditionary undertakings. What I tried to prove was not that followers of Mohammed would invade Europe, but that the physical and political set-up in the Mohammedan World made it wise for western powers reciprocally not to invade the Mohammedan realm nor to undertake costly

military expeditions into the interior. I have advocated a policy of marginal control because such control can be exercised at those points where railways, battleships, and the machinery of power can be most economically brought into play. For the rest, the policy of the western powers should be one of negotiation and compromise since any other course will lead to expenditures which the civilized world will not support, to say nothing of those humane considerations which should guide the western powers in dealing with a people in a lower stage of development.

New York. ISAIAH BOWMAN.

THE AWAKENING OF ISLAM[1]

The history of Islam cannot be studied in fragments. It must be studied as a whole. The present is unintelligible without reference to the past, and the past is impervious without the understanding of the present. That the entire Islamic world of today is aflame with ambitions and astir with aspirations no one who knows anything about it will for a moment doubt or dispute. To what is this new spirit due? Is it, as has often been seriously contended, the *entire* product of western influences or is it the natural evolution of things? That the western influences have had a very considerable share in this amazing ferment is manifestly clear, but to my mind they have been a trifle exaggerated and magnified. Even if such influences had not existed to the extent they actually do, the changes which mark the Muslim world today would not have failed to come. Possibly the western influences have precipitated the crisis. Human mind cannot for ever remain stationary, nor yet the human aspirations sick and palsied. It cannot be constrained into rigid forms for all times. It must resist, rebel, seek an outlet, shaping itself to the needs of the hour and moulding itself to the demands of a growing civilization. And the history of Islamic civilization, like the history of any other civilization, is the history of this gradual, steady, unfaltering adaptation to the claims of the slowly-moving hour-hand of time. Some day this wonderful history will, I trust, be told with its rich details and alluring picturesqueness. Arabic literature is a magnificent repository, and Arabic histories an inexhaustible source for such a work.

1 This article is of special value as it gives the views of an educated Moslem on the present situation. It is reprinted by his permission from *The Muslim Review* (Calcutta).

In this sphere Aghani, Ibn Khaldun, and Miskawaihi are guides of unsurpassed excellence,—not to speak of a thousand lesser lights that adorn the literary firmament of Islam. But who can forget in this connection the admirable services of Von Kremer and Mez? By their learning and genius they have made the past a living, moving reality. Islamic civilization is unrolled in their pages before the reader in its manifold variety and vivid picturesqueness. They are indispensable to a correct understanding of the present problems interesting alike to scholar and layman.

But enough of this here. Let us trace the growth of the ideas which have now blossomed forth in full splendor in the Muslim Orient of today.

Before taking up those reforms which affect the social domain, we shall discuss the political changes of the very first magnitude which have recently overtaken Islam.

The abolition of the Caliphate is the most momentous event of modern times. Far-reaching are its consequences and, I maintain, consequences for good. Its prolongation till but yesterday demonstrates how the ideas of a vanished age live and linger long after they have spent their force and served their purpose. The Turks before, as now, have rendered heroic service to Islam. At the time of the dwindling Arab power they gave to it fresh life and activity, and today they have vindicated as never before the innate strength of Islam to rise to the occasion, to remould its spiritual boundaries, to reshape its political creed.

The history of the Caliphate must here be briefly told. The oldest Islam knew of only one ruler of the Islamic Empire, the Caliph. But soon were seen several rival Caliphs claiming to rule simultaneously, and the nearer the Caliphate approached its fall the larger grew the number of such independent rulers. Thus they came to hold that the co-existence of two (or even several) Imams was legally permissible if they did not rule in the same but in different and distant countries. Another result of

the gradual transformation of the political conditions was that the old Arab theory, according to which the Prince forfeited the throne by reason of irreligion and godlessness, was insensibly shelved, and the very opposite view asserted itself, which found a staunch champion in Nasafy, who expressly stated that neither vice nor unrighteousness would justify the deposition of the Imam. In full possession of their temporal power the earlier Caliphs rarely relied upon the spiritual aspect of their dignity, and liked to act like temporal potentates; but the later ones, the more they lost their political power, the more they sought to encircle themselves with the halo of an inviolable religious sanctity. And thus we see that at the time when the political authority of the Caliph hardly extended beyond the walls of Baghdad, those very princes who had torn from him his fairest provinces only felt secure in the possession of their power when the Caliph invested them with those lands and granted them his sign-manual warrant and conferred upon them high-sounding titles such as: Baha-ud-Dawlah; Adad-ud-Dawlah; Jalal-ul-Mulk; Rukn-ud-Din, etc. We can only explain this phenomenon by the increasing ignorance and growing superstition of the times. Under the Caliph Kadir the Buwayhid princes ruled Iraq and Fars under the title of Amir-ul-Omara. And yet every one of them sought and obtained solemn investiture from the Caliph. It consisted in the Caliph summoning the officials to his palace, receiving the new Amir in solemn audience in their midst, attiring him in seven robes of honor, a black turban, and presenting him with two arm-buckles and a gold chain.[2] Then he made over to him two banners which he with his own hand fastened to the spear-staff, and finally got his courtiers to engirdle him with a sword. The union of the spiritual and temporal power in the person of the ruler, though it prolonged the life of the Caliphate, was not without disadvantage. In the earliest days of Islam they could not conceive of the separation

2 Mez, *Die Renaissance Des Islams*, p. 151, note 2.

of the spiritual from the temporal power. In fact the governors appointed in their provinces, were not only at the head of administration (military, financial and judicial), but were also the representatives of the Spiritual Chief of Islam in all matters religious and ecclesiastical. They preached every Friday at divine service in the mosque, presided at the prayers, and were not only governors but also the legates of the High Priest of Religion.

Very great was the respect and veneration in which the Caliphs were held as the Spiritual Chiefs of Islam. And this indeed conferred upon them a political power at the time when they possessed no army, and had even in their own capital to submit to the tutelage of the Seljuks. I will here mention a fact characteristic of what has been said. When the powerful Seljukian Sultan, Malik Shah, received the investiture from the Caliph at Baghdad, he wanted at the conclusion of the ceremony to kiss the hand of the Caliph, but this the Caliph refused, and offered him his signet to kiss.

Thus nominally the Caliph still remained the spiritual and temporal head of the largest portion of the Islamic world. In fact, from Muktafi II (d. 555 A. H., 1160 A. D.) onward, they even managed to acquire great political independence, and to step into the light once again as powerful temporal rulers. But the Mongols made an end of their temporal power. They took Baghdad and killed the Caliph, his two sons and many kinsmen (656 A.H., 1258 A.D.). The importance which the religious element conferred upon the Caliph shows itself at best in the fact that, though their temporal power perished, their religious dignity continued unimpaired.

A son of the last Caliph but two continued the Caliphate in Egypt under the protection of the Ayyubides, the rulers there. But a great change had taken place. In Cairo the Abbasid Caliphs ruled merely as the religious chiefs of orthodox Islam. They exercised no temporal power of any kind, except that they conferred investiture, now reduced to a mere formality, upon the Sultans, who

for reasons religious or political sought it from the Caliphs.

Thus was completed the separation of the spiritual from the temporal power of the Caliph. The Caliph was the spiritual head,—the Sultan, the temporal ruler of Islam. Until the conquest of Egypt by the Ottoman Salim, the Spiritual Chief of Islam resided at Cairo with the almost meaningless title of the Caliph, or the Commander of the Faithful, and under the protection of the temporal sovereign led a precarious existence. The last of these is said to have resigned his claim in favor of the Turkish conqueror. Upon this the Ottoman Sultans rest their claim to the spiritual and temporal sovereignty of Islam.[3]

We thus see that the Caliph loses in course of time his dual character of Sovereign and Pope. He is gradually bereft of all temporal power and is eventually left a mere shadow of a shade. He confers investiture and high-sounding titles but exercises no real power or authority. Power and authority now vest in the Sultan as opposed to the Caliph. Thus with the extinction of the Caliphate in 1258 the Church of Islam lost its Spiritual Chief, for up to 1258, though ruled by independent governors, the individual provinces of the Caliphate were yet part and parcel of one empire,—and this by reason of the spiritual authority of the Caliph, which was, so to speak, the uniting tie. But, with the altered conditions, they became absolute independent States. Geographical position and the dawning sense of nationality determined their growth and defined their boundary.

Thus in his own dominion every Sultan was an unlimited ruler in matters both spiritual and temporal. Not only was he the head of the State, but also the high-priest of Religion. Thus it was in Spain and Africa; and thus in Arabia and India. In Persia, where the Mongol dynasty of the family of Chengiz Khan had founded a

3 Khuda Bukhsh, *Politics in Islam*, pp. 219 *et seq.* (Eng. trans. of the Chapter 'Staatsidee des Islams' in von Kremer's *"Geschichte der herrschenden Ideen des Islams"*).

vast empire extending from the Indus to the Euphrates, and even for a time including Syria, the first rulers were heathens and Buddhists. They were doubtless partial to the Christians and Jews; but, in matters religious, they on the whole adopted an attitude of indifference, nay, almost of contemptuous tolerance. And yet they kept the supreme spiritual power well in their hands, and personally appointed high ecclesiastical dignitaries.

Only in Egypt did the Caliphate continue; but more in name than in reality. Thus, in Islamic lands, with the different independent Sultanats different independent Churches grew up. But, be it noted, the temporal and spiritual power remained completely in the hands of one man—the Sultan. The vital principle of Islam, the indissoluble union of the spiritual and temporal power, one of the oldest and the most powerful of Semitic ideas, wherein lay the greatest strength of the Caliphate, continued unaffected. But while of yore the temporal power had been lodged in the person of the Spiritual Chief, now, in the altered state of affairs, though the spiritual and temporal power remained in the hands of one and the same person, it was lodged no longer, as in days gone by, in the High Priest of Islam, but in an avowedly temporal ruler—the Sultan. *However outward this subordination of Religion to State, it marks an important stage in the history of Islamic civilization.*

This explains the theories of the later jurists which regard descent from the Quraish as no longer indispensable for the Imamat and which permit every bold adventurer who makes good his claim to be treated as the legitimate head of the State. They no longer hold as before that there could be but one head of Islam, but they concede that several Imams might rule different centres at one and the same time. *Finally they treat the* Imamat *no longer as a spiritual but as a temporal institution.*

Thus the stages through which the Institution of the Caliphate passed are clear and significant. In its inception the religious head is the head of the State; in other

words the Pope unites in his person the office of the Cæsar. And, as such, there could not be in the nature of things more than one head of religion and state at a time. This principle, in the course of time, is broken in upon and instead of one, several contemporaneously aspire to and, in fact, dispute the twinheadship of the Church and State. The next assault upon the old principle is yet more catastrophic. Though the spiritual and temporal power continue in one and the same hand, it is no longer centred in the hand of the High Priest of Islam but in that of an avowedly temporal ruler, the Sultan. *Religion is subordinated to the State* and thus *a long, long step forward is taken in the* direction of *reform and progress.* And finally, the last stage is reached when publicists such as Ibn Khaldun and Mawardi set the Imamat down as a purely temporal institution.

Thus the reform or the revolution, effected by Kamal Pasha, is not, as is erroneously assumed, a reform or revolution effected under the inspiration of the West, but is the final fruition of purely Islamic ideas long struggling into supremacy. The abolition of the Caliphate on the 3rd of March, 1924 is the natural culmination of events long moving in that direction.

It constitutes a land-mark in the history of Islam. It ends a fiction; it ushers in modern as opposed to mediæval ideas; it lays the path open for the development of nationalism; and finally, it removes once and for all the embargo upon liberalism. For it is incompatible with the spirit of modern times to set up or to yield implicit obedience to a religious chief whose weapon is naught but God-vested authority and whose appeal is naught but to His immutable decrees. Such a chief can only marshal the forces of darkness to combat the light of reason!

The Turks have once again rallied to the cause of Islam. In the past they rescued the tottering empire of the Arabs and today they have revived the fading glory of Islam.

The abolition of the Caliphate will, indeed, endure

and permanently endure to the entire benefit of Islam. It will fashion for Islam a new sense of unity, founded not upon fiction but truth—a unity based upon cultural traditions and material interests. With fullest consciousness has Islam realized that its future lies in its powers of cohesion and solidarity. It has further realized that that solidarity should draw its strength and sustenance from a scheme of things, real and vital, and that scheme is naught else save that of *Nationalism* and Nationalism, pure and undefiled.

Every nation, within its bosom, must be its own architect, working out its own destiny, fulfilling its own mission, unaided and uninterfered with by others. Independent and free from extraneous control or domination, the tie of Islam will bind them all, weaving them into one powerful confederacy, stirred by the self-same ambition to win for Islam and her representatives their rightful place among the modern nations of today. That such is the trend of events is clear to all who seriously scan the political horizon. And sheer necessity and instinct of self-preservation have put Islam on the defensive. The East has awakened to the danger which threatens its political existence and this danger can only be effectively met by appropriating and using the weapons forged in the West. Constantinople, Cairo, Kabul, North Africa, India—wherever the cry of the Muezzin is heard—the very same phenomenon meets the eye: Western education, Western methods, good or evil; Western principles of agitation, open or secret; even Western social customs, serious or gay, and last but not least the strident, and ever more strident, call for Freedom and self-determination.

But the wave of Westernism, sweeping as it is today in full force over the Orient, has not weakened, impaired, or destroyed Islam. Islam stands erect, four-square to the winds that blow. It may sound strange but it is none the less true, that Western influences and Western experiences, instead of weaning us away, draw us closer and

yet closer to Islam. And what is the secret of this wondrous hold? To the savage and the savant Islam appeals with equal force; for there is nothing in Islam to hamper or to impede the forward step of man. Free from theology and priest-craft it imposes no rigid code of law. Destitute of rituals and ceremonials it leaves its votary a perfect and free hand in worship and devotion. In its essence splendidly democratic it gives the freest and fullest scope to the genius of man. The Qur'an, instead of being a stumbling-block to advancement, is a book, brimming with counsels of perfection for all times and all peoples. It does not restrict but widens the charity of man. The fleeting must however be disengaged from the permanent and the necessity of the hour must not be sacrificed to an obsolete edict or to the dictates of a temporary measure. In one of the four orthodox sects, the one linked with the name of Malik Ibn Anas, the *Maslaha, (utilitas publica)* or the common interest, was recognized as the normal point of view in the application of law, and it was accordingly permitted to deviate from the normal law if it could be shown that the interest of the community demanded a different decision from that given in the law. And significant indeed is the important utterance of the highly esteemed theologian Al-Zurkani (d. 1122/1710 in Cairo), who, in a passage in his commentary on the code (*Muwatta*) of Malik, distinctly asserts that "decisions may be made in the measure of new circumstances." "There is nothing strange," he concludes, "in the view that laws must accommodate themselves to circumstances."

Such is the true spirit of Islam! Universalism is its key-note, unity of God its sole slogan; brotherhood of man its cardinal tenet; a will to conquer its refreshing inspiration. The rest is the creation of theology and not the essentials of Islam.

And such is the Islam of the modern Muslims, the true Islam of the Prophet. And this Islam has donned modern armor and is determined to do battle for its safety.

The rallying-point now is not the glory of Allah and the extension of his spiritual kingdom, but the rallying-point is the security and safety of its very existence. Islam has grasped the Western policy and has no illusions about the Western aims.

Let us listen to Mr. Wilson Cash:[4]

"We may over-emphasize the disintegration of Islam if we study only the influence of the West upon Moslem life. We may exaggerate Arab Moslem strength if we judge twentieth-century conditions by events of the seventh century, but we cannot overestimate the importance of the Moslem world finding common ground in a new patriotism which is setting out to withstand and overthrow western domination. The Moslem world is learning western ways not because it loves the West, but only because it sees in westernism the one way of counteracting the domination of Europe over Moslem lands. Thus with nationalism among youth there is growing stronger and stronger a deep distrust of the West and a determination to live their own lives, not only socially freed from the traditions of the past, but also unfettered by all western control.

"Mr. Felix Valyi echoes the voice of young nationalists in their attitude to the West when he says:

'With the object of ensuring the greater comfort of the white race two-thirds of humanity have been reduced to economic slavery.'

"The Moslem world is demanding vociferously what it terms 'the legitimate rights of man, the laws of nations on a basis of equality of treatment.'

"This race antagonism is not one of many problems, it is rapidly becoming in the Moslem world the problem. We have noticed the cleavage between Turkey and the rest of Islam on account of Turkey's anti-Moslem legislation; but the startling fact remains that, however divided Turkey may be from Cairo or Aligarh in matters of religion, the whole Moslem world is ready to unite

4 *The Expansion of Islam*, pp. 256-7.

with Turkey in a common struggle against the aggressions of the West. Europe is accused of a policy of plunder, and not without some cause. Events since the war have convinced Islam that Europe does not play the game. The Arab kingdom from Damascus to the Hedjaz has not materialized. The Druses, goaded by the misrule of French officers, have revolted; and a situation that at one time was capable of solution has embittered still further the relations between Islam and Europe. Abd-el-Karim's war in Morocco was significant in that he succeeded in holding at bay two European powers for so long a period.

"The Balfour declaration in Palestine and the division of Syria and Palestine between France and England gives the Arab the impression that these two countries are exploiting their land for European ends. For these and other causes the Moslem world has decided that Europe is inimical to its best interests. The youth of Islam today is thinking in terms of politics more than religion. He is often far more interested in his nation's welfare than in the spread of Islam. The solidarity of Islam is not a question of caliphate, or the *sheriah* (religious law), but almost entirely a matter of political unity in the face of the West."

The movements that have marked the history of modern Islam are as much the outcome of internal as of external influences but the sheer instinct of self-preservation has steadied their purpose, quickened their steps, ensured their success.

Calcutta. S. KHUDA BUKHSH.

MOSUL—NOT OIL BUT MEN

The peaked drills—Assyria's modern *zikkurats* to the gods of oil—mark what is to the world Mosul's chief treasure. Nations may look with jealous eyes for mandatory and concessionary rights over these mineral riches, but we claim the attention of the Church and the preemption of the Cross for Mosul's greater wealth—men.

The very name Mosul or "The Place of Meeting" sets forth the city's attractiveness as a center of Moslem work. The High Commissioner of Iraq recently referred to the city as "the most important in Northern Iraq," and he might have added, "the crossroads of the upper valley," for here the mixed races of the hills and plains throng the streets, and Kurds, Assyrians, Yezidis, and Bedouins come with their products and leave with their purchases. A growing stream of travel is coming from Aleppo and Stamboul over the Deir-ez-Zor road, and when the new rail head at Nisibin is fully operating, it will be possible to book from Busrah to Paris via the "Oriental Express," Mosul being the link between Baiji and the rail head in Turkey.

Set in this rich conglomerate of Moslem life are three strata of unexhausted wealth that await the work of the Mission. Most immediate is the direct evangelistic opportunity of the city district, where the impact of new ideas is breaking through the crust of old Islam. The older pupils of the secondary school, just awakening to a new and strange horizon of knowledge, have shown their willingness to consider a sympathetic and thoughtful presentation of Christ. Even now they come freely to the *majlis* and discuss religion with a notable absence of that unreasoning hatred of Christianity which has been

characteristic of Islam for so many centuries. Forbidden to sit in the coffee houses, these boys have no place in which to spend their idle hours, and one of the real services the Mission could perform for them would be the direction of a social center where boy-life might expand apart from the lowering environment of ordinary Arab entertainment. The girls of the secondary school, still bound by Islam's fears, must be reached largely through the homes. Since the government curriculum aims only to prepare girls for teaching, there is a gap between secondary school education and domestic life which the Mission could very helpfully bridge through home training classes in nursing, care of children, and housekeeping. These two groups will not respond to "propaganda," but they will respond to the message of Jesus earnestly lived and truly witnessed among them.

There still remains the larger class of city dwellers—those men of simple means and education who must be sought out by the missionary. For the finding of these, Mosul opens wide the door of the Arab combination of business office, gambling den, music hall, and recreation parlor—the coffee house. It is a matter of local pride that the city has more coffee houses per block and *in toto* than any other Iraq city, and every coffee house is the missionary's opportunity. Here the unemployed, the visiting villager, the pompous *effendi,* the weary soldier all sit and sip their tea, ready to speak and hear some new thing. Here the Gospels may be read, books sold, tracts distributed, and friendships made which will, God willing, "spring up unto eternal life." Behind coffee house visitation stands the bookshop, offering religious and secular literature explaining and embodying the Christian message. The growing use of English would make a small lending library profitable, containing such books as "The Christ of the Indian Road" and "Moslem Mentality," for both of which we have had requests. The usual Mission shop, handling only a small selection of tracts and commentaries, must give way to a real litera-

ture center, where the new Iraqi can be introduced to the best the West can offer in interpretation of Christ.

Surrounding the city district lies the Tigris plain, strewn with mud villages. Though Mosul has been occupied by three different denominational missions, the villages have received but scant attention and are untapped reservoirs of wealth. Their great need is for direct evangelistic work, accompanied by such sympathetic service as will explain to even the dullest the central content of the Christian message in living words. The prevalence of malaria and eye diseases, and the generally unsanitary conditions call for clinical and preventative measures under the direction of a trained nurse or doctor working in conjunction with the evangelist. Within a radius of seventy-five miles of Mosul, there are about two hundred and fifty villages which still await the coming of the missionary and the knowledge of his message of life. With stereopticon and clinic, illustrating and embodying his words, the missionary can " sing the song, tell the story, do the work" that will announce in the simple language of the heart, "The Kingdom of God is come nigh unto you."

Bordering the Tigris plain on the north and east are the upper districts of Kurdistan, which form the third area of work centering in Mosul. Dohuk, the "neck of the Kurdish bottle," is only two hours distant by car, and through it the Kurds and their products flow into Mosul. The program in the mountains must be similar to that of the plain—simple and direct evangelism depending for its effectiveness on the personal impact of the missionary. General ignorance of Arabic, coupled with the lack of any uniform method of writing the local Kurdish dialect, prohibits the widespread use of literature and makes the necessity of personal witnesses to the Gospel the greater. At present, there is assigned to this field one evangelist who reaches the villages from Mosul by car, but the real need is not only for another missionary but for more Iraqi (in this case Assyrian) workers living in

the Moslem districts, who will do the work of tracts and books by translating the Gospel into chapters of real life.

In these three areas—city, plain, and hills—educational work can be carried on, limited only by the budget of the Mission. In the larger centers, the Government has already undertaken a school program that makes Mission competition both expensive and difficult, but in the villages, primary education is sorely needed and will be readily welcomed. Industrial, domestic, and agricultural training offer the only hope for the immediate economic improvement of Iraq, and any contribution the Mission can make in these fields will be touching the very heart of the country's need. Yet it is the writer's conviction that no program of Mission work should be viewed apart from its evangelistic purpose and result. We are here to reap Mosul's wealth of men, to claim them for Christ and not for Western knowledge. Wherever schools can preach the Good News of the Kingdom better than the evangelist, let there be schools.

Evangelist, nurse, doctor, teacher—who are these but pre-emptors of the Cross, miners seeking the riches of the human spirit? Let others grub for oil or quarrel for political control: we will claim Mosul and its men for Christ.

Mosul. JOHN STOTHOFF BADEAU.

ISLAM IN CENTRAL ASIA

Very early in the Mohammedan era Islam came to Central Asia. So for several hundred years Moslems have had a free hand in the large cities of Bokhara, Samarkand, Khokand, Khiva, Tashkand and Marghilan, as well as in the large districts governed by these cities. They had their own kings, and their own laws. So that during all these centuries Islam had opportunity to show the world what it could do for the tribes of Central Asia. Alas! the history of those many years of misrule presents a spectacle of immorality, oppression, intrigue and murder perhaps unparalleled in any part of the world. Even one of their own poets has said, "No one can sit upon the throne of Tashkand, that is Satan's seat." We can only here mention a very few of the many events that took place during the present and the last centuries. In the early part of the last century, there reigned a notorious king in Bokhara called Nasrallah son of Amir Haidar Khan. In the year A. D. 1825 he obtained the throne of Bokhara by driving out his drunken and profligate brother. When Nasrallah went to Khokand, the king Mohammed Ali Khan became alarmed and fled from the city with all his family. But Nasrallah's troops pursued, and captured them; then they were taken and killed one by one like sheep on the streets of Bokhara. For some time a young son of the seed royal was spared. Afterwards when Nasrallah took the boy of seven years of age to kill him, his mother pleaded for him saying, "What has this little boy done that you should kill him? If you kill him God will punish you." Nasrallah became angry and killed the little boy, the queen mother and all her maids on the streets of Bokhara. Then the people of

Ferghana said that they did not want such a monster for their king; "although the Russians are unbelievers they are more human than he is." Nasrallah led his people in rape and robbery and murder. In the year A. D. 1842, two British officers, Captains Stuart and Connolly were murdered by this tyrant. They died bravely, refusing to become Moslems. Contrast this with the well-known writer (disguised as a dervish) from early morn to late at night weeping and shouting at the shrine of Naqshabandi, the native saint of Bokhara. When travelling Nasrallah went in great state. When he went from Khokand to Bokhara, several hundred Mullas went before him reading aloud the forty-eighth chapter of the Koran, which begins "Verily we have granted thee a manifest victory." And several thousands took their turn in reading the last two chapters; and when they read, they also puffed out the breath, much in the same way as cats do when attacked by dogs, called here *dam sal-maq* i. e., spitting in the face of the devil. Two men led his horse, and one man held a royal umbrella over his head to protect him from the sun.

While these things were going on in Ferghana, matters were not very much better on the other side of the Terak Davan Mountains in Chinese Turkestan. In the year A. D. 1814, Sayyid Mohammed Din Khajem, a keeper of the shrine of Apaqkhajem (native saint of Kashgar) rose up against the Chinese and took possession of Kashgar. But he was soon put down by the Chinese. A few years after this a Kirghiz called La-la gathered many of the mountain Kirghiz tribes and attacked the cities of Kashgar, Yangihissar and Yarkand. But these nomads were not able to enter the walled cities, and they were overcome and destroyed by the Chinese. Then one called Jahangirkhamja came from Khokand and arrived at Artush, soon gathered many followers, and after a month of desperate fighting, and the loss of thousands of lives, he took Kashgar in the year A. D. 1829. He also took Yangihissar, Yarkand, and surrounded Hotien. But some 100,000 of

the Chinese Emperor Tackuang's soldiers arrived at Aksu, and Jahangirkhamja was taken prisoner to Peking, and there he disappeared. Some 10,000 of his people were driven as slaves to Ili and to Lanchou, but were subsequently liberated, and returned home singing the popular love-song *" vai vai nazar kun."* In the year A. D. 1851 the Emperor Hsienfung ascended the throne. He had much trouble with the Taipings in Central China, and this gave the Tongan Mohammedans a free hand to rob and plunder the Northern provinces of China. At that time Chinese Turkestan was called Keowai, which means, " outside the gate of the Great Wall." Hsienfung had no money to spare for the support of Keowai, so he recalled all his officials. But the Tartar general and the Turki princes said that they would open mines, dig out gold, silver and brass, etc., and thus pay the soldiers' rations. But few mines were found, so the people had to pay the rations and they were much oppressed. In the year 1846 the Tongan Mohammedans and some Turkis rebelled, and took the city of Kuchee and set fire to it. This same year Bosruk Khan Turam and Yaqub Beg arrived in Kashgar. Yaqub Beg soon ousted Bozruk Khan, and conquered most of the cities of Chinese Turkestan, and from Kashgar to Urumchi for seventeen years he was absolute sovereign. He trusted much to the dead *awliya* (saints), and restored and garnished the sepulchre of Apaq Khajem, and many other shrines. He did outrageous things so as to inspire the people with awe. Once when passing Maralbash, his son Haidarqul Beg fired his gun at some animal, and the stray bullet killed a man's donkey. The owner complained to Yaqub Beg, who flew into a passion, and beat his boy to death. Another time when travelling from Yarkand to Kashgar, in passing Abadan one of his captains took a plate of sour milk from an old woman without paying for it. On identification, Yaqub Beg took out the man's stomach, so as to show the milk. The people of Turkestan may applaud such conduct, but in our home countries we shudder at such deeds

of horror. As Yaqub Beg grew older he became more and more oppressive, and his outbursts of passion grew more frequent; at such times he was very dangerous. His friends all forsook him. His beloved dead *awliya* did not help him. Moreover the Chinese had already taken Kuchengtsi, Urumchi and many of his border forts, and the people were longing for the Chinese officials to come back to Turkestan. So on a hot summer day in the year A. D. 1877 at Kurla, Yaqub Beg took a draught of poison. Thus this son of a Chimket butcher ended his days, a man who (for political reasons) had been highly honored by the Sultan of Turkey and also by our own Government! By this date (1877) the Russians had taken sole control of Ferghana, now called Russian Turkestan. Thirty-seven years after this a writer in "The Moslem World" for April 1914 said: "In Russia no missionary work of any kind is tolerated amongst Moslems." Though the said writer worked for some time in Bokhara, and the British and Foreign Bible Society at one time had a colporteur that worked (though with some restrictions) on the Central Asian Railways, yet at the present date this land is still closed to the Gospel. The present conditions on the Chinese side are much better. For the last fifty-two years the land has been in the hands of the Chinese, and mission stations have been opened by the Swedish Missionary Society in the large centres of Kashgar, Yarkand and Yangihissar. They commenced work in the year A. D. 1892. The China Inland Mission commenced work in Urumchi in the year A. D. 1906. From these centres many have heard the Gospel, and many portions of the Bible and other Christian literature have gone out. Sometimes the Turki people have shown much bitterness against the Gospel, and some of the native Christians in Kashgar have suffered even imprisonment. Yet so far, in Sinkiang we have not suffered from lawlessness, as the missionaries have done in many other provinces of China.

Tihwafu, Sinkiang. G. W. HUNTER.

THE STORY OF THE EARLY TURKS

When we read of revolutionary changes in Turkey, or hear of Turkish leadership in a modernizing movement spreading over the whole Moslem world, we wonder what manner of people these Turks are. This new enterprise and leadership do not fit into the accepted current views of the Ottoman Turk.

Look into any of the half dozen English histories of Turkey and you find they all begin with Ertogrul, father of Osman, founder of the Ottoman dynasty. Actually the history of the Turks began two thousand years before that time, and is characterized through the whole period by restless activity and achievement. Furthermore, even today the vast central Asiatic regions are covered with Turkish names and inhabited by Turkish tribes. Those regions and the large areas on the map labelled Russian and Chinese Turkestan never knew an Ottoman Turk. According to Fuat Bey, a recent Turkish historian, more than twice as many Turks live outside present-day Turkey as live within its borders. So when we try to learn about the Turks from Turkish histories, we get only a small part of the story.

Until Roy Andrews (who spent years in Central Asia) began to popularize it, Central Asia was a region little known to Americans, so that there is practically no written material in English on the achievements of the early Turks of Asia. However, there is a wealth of interest in the adventures of these turbulent nomads from whom the present-day revolutionary Turks have sprung.

At the time of Alexander the Great, west of the Ural Mountains the peoples were all Indo-European; north of Persia, in present-day Russian Turkestan, then called

Bactria, was a fertile area watered by two rivers flowing into the Aral Sea. From this region to the south were also Indo-European tribes. Still farther east, north India was dominated by similar peoples. But east of the Urals and north and east of the Bactrian land were vast ranges of steppes, of desert, of high mountains, of forest, extending as far as the Chinese river valleys. It is a vast region with a wide variety of climate and has poor communications and scant opportunity for any except the nomad life. Here dwelt a conglomeration of peoples, some white and some yellow, but all speaking languages of a common source, markedly different from the Indo-European. These languages were the Ural-Altaic and these peoples were the Turanians, or Turks, using that word in its broader significance. One cannot tell exactly where the Indo-Europeans ended and the Turanians began, and in all probability there was more or less mingling among the wandering tribes.

Central Asia doubtless had a greater rainfall then than at present, and it seems probable that many places now desert then supported considerable population. In a series of years when much rain fell, the flocks and tribes would increase; then would follow dry years when the pasture would not suffice. In such lean years there would be moving in search of grass and consequent pressure against the boundaries. As early as 1400 B. C. we find Chinese records telling of invasions by Hung-nu tribesmen. These raids go on down the centuries, till finally the well-known great wall of China was built to keep the invaders out, and that turned the stream of migration west rather than east. The great wall of China, with its effect on migrations, had an important influence on European history. For due to it the Turks pushed west century after century, until at last they were stopped at the walls of Vienna, and then the Slavs turned the tide the other way.

About the year 200 B. C., the Hung-nu showed great activity, and raided much Chinese territory. A group of the Hung-nu were later given the title Tu-kiue. As the

Chinese do not use the sound " r ," this gives us Turkey, almost as we pronounce it to-day. Alexander the Great was followed by Bactrian kingdoms with Greek dynasties on the edge of the Turanian area by the Oxus River. For years they held the Turks back. But in this period of activity, about 200 B. C., not only was China repeatedly invaded, but the area around the Aral Sea was captured and a Turkish kingdom founded. That meant that the boundaries of Turan had moved westward to the boundaries of present-day Persia. From that boundary they never retreated, and to-day that Oxus River region is composed of semi-independent Turkish republics under the watchful eye of Moscow.

Unless the pre-Babylonian Sumerians were Turanians, as some scholars think, this was the first recorded Turkish movement to the west. This Turkish kingdom maintained the caravan routes, so that in the time of Augustus Cæsar silk merchants passed back and forth between the Chinese and Roman Empire, through Turkish territories. From that time till the opening of the sea routes to the east, caravans passed the slow, long road, taking months from the Mediterranean basin to the Yellow Sea. At times interrupted, but in general kept open by Turkish kingdoms, we find the trade movement century by century. In the fifth century A. D., this transportation flourished, and a certain king Dizabul in the Altai Mountains sent an embassy to Constantinople to discuss questions arising from it. Again in the seventh century, Justinian II. carried on negotiations regarding the trade. The queen of this Justinian was a Turkish princess from the Kazar kingdom north of the Caucasus. Through these Turkish kingdoms by means of patient, long-haired, one-humped camels, China later contributed to European civilization her knowledge of porcelain, of the printing press, of paper-making, of gunpowder and of the compass. Armed with the last named, Columbus tried his great adventure to the west. Thus is American history linked with Turkish. Further, it was the temporary closing of the west end of

these caravan ways by the Ottoman Turks which gave Columbus the motive for experimenting with the compass on the Atlantic. But we are getting ahead of our story.

About the year 425, under the leadership of Attila, there was built up the great Hun kingdom of which we have all read in our Roman histories. Turkish tribes had been pressing west along the north shores of the Black Sea, and driving the Germanic tribes ahead of them. They also travelled westward, south of the Caspian. As early as 395 a group of these Huns entered the Roman Empire in Mesopotamia, crossed Syria, and devastated Palestine before the slow moving legions recovered from their surprise. Finally, under Attila, they developed an empire that became the " Scourge of God " to the harassed Romans. In Attila we see a characteristic of Turkish history, the rising of a strong man. He unified his tribes, subdued his neighbors and built up a kingdom covering much of eastern Europe, with his capital north of the Danube. He and his troops came to the walls of both Rome and Constantinople at various times. His one defeat, in France, did not end his kingdom, it merely prevented his conquering western Europe. Attila has a bad reputation for ruthlessness, but we must remember that all our knowledge about him comes from his enemies. Further, our reading of Roman history will show that ruthlessness was not confined to any one race.

The death of Attila brings out a Turkish weakness, not fully overcome till the Ottoman period, that is, the lack of unity among the nomad tribes. Upon Attila's death, the Hun tribes separated and divided. Thus scattered, they were no match for their enemies, and so migrated east again and the great kingdom dissolved into thin air. From that period until the siege of Vienna in the seventeenth century, Europe was to feel again and again the incoming of Turanian hordes. The Alans, the White Huns or Hephthalites, the Avars, the Bulgars, the Hungarians, the Kazars, the Finns, the Esthonians, the Tartars, the Osmanli Turks, all pure or partly Turanian

peoples, mixed their blood with the other races of Europe. There are three countries in Europe today speaking Ural-Altaic languages, the Hungarians, the Finns, and the Esthonians, as well as the Balkan Turks. These are all the result of the settling down of barbarian Turanian invaders.

To turn to the East again, about the year 550, a Turkish tribe living on the Chinese border gained power rapidly, conquered its neighbors and then marched west, wrested the Oxus country from its early Turkish rulers, and built up a second strong Turkish kingdom. This kingdom was allied with the eastern Roman Empire in several wars against their common enemy, the Persians. At this period we find Hun mercenaries serving in the Eastern Roman army. In general the Romans and Turks were friendly. But affairs were not always so pleasant; in 558, Kotigrur Huns crossed the Danube on the ice and wasted the Balkans up to the very gates of Constantinople. It seemed like the terrible days when Attila held the city in his hand. However, this raid proved sporadic and these Huns, too, turned east and disappeared.

In the year 630, a Chinese writer travelled the whole length of Central Asia and found law and order everywhere. The country was well organized and trade was considerable. At this time, just before the rise of Islam, most of the Turks were nature worshippers. However, those living in present-day Chinese Turkestan were Buddhists, and a number of tribes adopted Nestorian Christianity. Prester John, the Christian ally of Jenghiz Khan, was a later century evidence of the spread of Christianity in Central Asia. The alphabet used by the eastern Turks for centuries was that brought in by Nestorian missionaries. Manicheism also had influenced the peoples near Persia.

Just before the Arab Islamic invasions, the Turks temporarily came under Chinese domination. The Chinese conquered all the vast reaches of Turkestan right up to the Persian borders in 659, but the problem of com-

munications was too difficult, and the turbulent tribes soon shook off the Chinese yoke. Chinese policy throughout the ages was to be friendly with the weaker or more distant tribes, and to pit them against the stronger or nearer Turks. But a more dangerous foe than the Chinese now appeared, and for a while rolled the Turk backward upon his native home.

The Arab armies, pushed on by desert hunger and religious fanaticism, soon after the rise of Islam crossed Persia and invaded the Turkish kingdoms around Bokhara and Samarkand. We now enter a confused period of two hundred years, marked by constant fighting and revolting, and resulting in the country's being laid waste. It ended in a gradual Islamification of the western Turks, and the incoming of Arab ideas and Arab civilization. During these decades when Arab military prowess made it impossible for the Turks to conquer more territory in the west and the Chinese wall kept them from the east, the nomad tribes adopted the system of filtering through. No passport was necessary to enter new lands in those days, and so the nomads grazed into new fields when they could not conquer. This method in the end was more effective than direct attack. By the filtering process, Persia and Afghanistan gradually filled with the Osbegs and Turcomans following their flocks. Soon these Turks were sought as mercenaries in the armies of Islam. As the Caliphs in Baghdad became less energetic, they sought these Turkish troops for their special guards. A city was built for them near Baghdad. Soon it was the Turkish guards who were the real rulers, like the Pretorian guards in the Roman Empire. They made and unmade Caliphs with little ceremony. Further they encouraged the immigration of their fellow countrymen, who came in by the tens of thousands and settled in Persia, Mesopotamia, Eastern Anatolia and Syria, and even entered Egypt.

In this same era Turkish kingdoms were flourishing far to the east and north, and we find many inscriptions in central Siberia, dating about 800 A. D., especially from

the Yenisi and from the Orhon River Basin, south of Lake Baikal. These inscriptions are in the alphabet introduced by the Nestorian missionaries and based on Aramaic. It was in these years also that the Hungarians and Kazars wasted central Europe, finally retreating into present-day Hungary. One wonders how history would have been affected had all the Turkish migration gone north of the Caspian instead of south.

With the passage of time and the steady influx of nomads, the Turk-dominated Samanid kingdom in Persia finally grew up (850–900) and opposed the Turk-dominated Baghdad government. Now at last the Turks were numerous enough to control the territory far west of their original foothold along the Oxus. A new movement west next began with the kings of Kashgar, the Ilik Khans, north of India in Chinese Turkestan, who conquered all the Turkish territories. They gave us the first piece of Turkish literature extant today, written in 1069 in Kashgar. It is a discussion of the social problems of the times by one Yusuf, an adviser of Bokra Khan, king of the Kashgar Empire. The capital was moved to Bokhara (999 A. D.). But again this kingdom demonstrated the unstable type of these early Turkish empires. After some decades the western branch of this kingdom passed to others, though the eastern area centering at Kashgar continued for many years.

Early in the tenth century a Turkish slave was appointed governor of the mountainous city of Ghazna in Afghanistan. Here in this isolated mountain fastness he developed a kingdom of momentous importance to Turanian history, and even to that of India. This Turkish slave governor collected his resources, and in 962 declared his independence. This isolated Turkish center in one generation burst into light as one of the great cities of history. Its excavation has been commenced recently by French scientists, and their work will doubtless tell us much more of the Turkish, Persian and Indian civilization of the eleventh century.

The son of the daring governor was Mahmud, known to history as Mahmud of Ghazna, famed as the first serious Turkish invader of India. Between 1001 and 1024 he led twelve expeditions south, looted, burned, and returned to his mountain castle. Finally, issuing again and again through today's famous Khyber Pass, he began to organize and administer northern India. He, as others since, found in India an overflowing source of wealth. This wealth was carried into Ghazna, transforming the mountain fastness into the chief center of culture of the Moslem world. Probably its only rival even in Christendom was Constantinople, then the chief city of Europe. Great universities were founded, libraries were built up, mosques were established, lower grade schools developed, trade caravan *serais* or rest houses built, and men of learning were patronized. Ghazna was not only a center of wealth, it was a center of Turkish and Persian culture and literature. One of the greatest pieces of Persian literature, the "Shah Nama" of Firdausi was written under the patronage of Mahmud. The glory of Ghazna is illustrative of the capabilities of the Turk in the arts of peace.

The Ghaznavides fought against the Turkish kingdoms to the north and west of the Ilik Khans, but their great military achievement was to open the road to India. From their time to the conquest by the English, the Khyber Pass, time after time, saw Turanian hosts, hardy and poverty stricken, pour down into the rich fertile valleys of India. At various periods various branches of the Turanians invaded, and sometimes their culture was Persian and Arabic overlaid on the Turkish base. Nevertheless from the year 1000 on, greater or less portions of India were always under Turanian rule. One important result of this Turkish conquest of India was that it brought Islam into that peninsula. Arab traders had carried it to certain coast regions before, but most of present-day Indian Islam goes back to Turanian influence.

For that matter, Islam in general was saved from

decay by the Turkish acceptance of Islam. If the Turks had accepted Buddhism or Nestorian Christianity, the whole of history would have been changed. There is an old Persian proverb: "As long as the Turk holds the sword, Islam will not perish." The Turks accepted Islam with all the enthusiasm of new converts, and not being given to a speculative turn of mind, adopted orthodox Sunniism without any question. The Persians were heterodox Shiites, so that the religious differences helped perpetuate the age-long conflict between Iran and Turan. It was when Turkish influence reached Palestine that complaints began to come in from Christian pilgrims. The Arab merchants had become tolerant and wealthy at the same time from Christian pilgrim influence, but the Turks had no such sentiments. All of which brought on the Crusades, with their effects of good and evil.

To return to Mahmud of Ghazna, he brought Islam to India, and India to the attention of the Turks. After Mahmud's time new influxes of Turkish nomads made trouble for his kingdom, so it tended more and more to develop in India, and less and less in central Asia. Finally in 1186 Ghazna itself was captured by an Afghan tribe, the Gorids, and the capital was moved from Ghazna to Lahore. Lahore was the capital of the first Islamic kingdom in India, culminating in the great Mogul Empire, which produced men like Akbar and architecture like the Taj Mahal. It is a long and vivid story and well worth our reading.

All the time that the Ghaznavides were creating new stream beds for history to flow in, nomad Turcomans were coming into Persia from central Asia in a steady stream. Among these tribes were two brothers, Togrul and Tchakar, descendants of a certain Seljuk, who built up a principality on the edge of the Ghaznavid Empire. When that kingdom dissolved and moved into India they began to expand, and the Seljuk Empire was the result. This Empire demands a story by itself, but it will suffice here to give outlines. The Seljuks showed the Turanian

capacity for accomplishment on a large scale. When that creative ability can be directed from military ends to more enduring achievement the Turk should make large contributions to our common civilization. Under Alp Arslan, successor to the original founder-brothers, the Seljuks conquered Palestine, Syria, and most of Asia Minor. The Eastern Romans gathered a great army and met the Turks under Alp Arslan in Eastern Asia Minor. The Romans were overwhelmingly defeated, and the emperor himself captured. Anatolia as far west as Smyrna was captured by 1075. The size of this Turkish Empire compared favorably with the Roman Empire at its height.

However, the great period of the Seljuks is under Melik Shah, successor of Alp Arslan. Aided by his famous grand-vizier, Nizam-ul-Mulk, the Seljuks developed the wealth and life of a great empire. This reign is one of the most brilliant in the whole history of Islam. Schools, universities, hospitals, caravan *serais,* mosques, roads, cities were built. It was a great constructive period. Important centers of learning grew up, not in one place but in many. Great men of literature, science, or religion were patronized. Persian became the language of literature, Arabic of science and religion, and continued so down to recent times in Turkey. Omar Khayyam wrote his verses in Persian under this Turkish kingdom. Al Ghazali, generally conceded by western scholars to be the greatest man Islam has produced, labored also in this period and wrote his many philosophic and ethical works in Arabic. Jelal-ud-din Rumi, the St. Francis of Islam, a Turk, founded his dervish order and wrote his great poem of epic length on morals, under the Anatolian Seljuks. Finally Ibn Sina, the Avicenna of the middle ages, the great philosopher and doctor, propounded his liberal religious ideas, which alarmed the orthodox of Islam, and his medical ideas, which became the standard of Christendom. His works on medicine were the standard texts in European universities for

nearly two centuries. It was a great polyglot empire, held together by Turkish horsemen, but representing many races and cultures. It left many masterpieces of Turkish architecture, it left also many masterpieces of Persian poetry. From the invigorating influence of this period Islam gained new strength, which made it possible for it to withstand and drive back the Crusaders. During the eleventh century, civilization flourished under Turkish overlordship more than in any other part of the western world. This civilization contributed much to Europe, both through the contacts established by the Crusades, and also via Spain. The Seljuk period was one of the formative periods of history.

Unfortunately the death of Melik Shah was the signal for the partition of his domains, and soon it had been split into a dozen independent kingdoms. The old disunity of the tribes again broke up an empire. Those in Asia Minor kept the name Seljuk, and with centers in Konia and Sivas laid the foundations on which the Osmanlis later built. The other "Ata Begs" in Syria, Palestine, and other areas fought among themselves and need not detain us. In Persia the powerful Kharesmians built up a new Turkish kingdom, which lasted till Jenghiz Khan.

During this period of Seljuk greatness, the country east of Samarkand was under the rule of independent Turkish princes, the Uigurs. As late as 1100 many of the eastern Turks were still pagan, Buddhist or Nestorian. But Islam crept east until eventually it was accepted by almost all Turanian peoples. From these independent desert and mountain tribes, nomad groups kept grazing west with their flocks following their kinsmen. Life at this time with the eastern Turks of central Asia did not differ materially from the life of their ancestors, whose exploits we find in Chinese annals about 1400 B. C. A few centers like Kashgar developed civilization, but for the mass of the race it was the hunt or following the flocks in search of grass. The desert, the steppes, the mountains,

served as a vast spawning ground for the hordes that poured out, an intermittent stream to the west. With a very few exceptions there was no land fertile enough to support cities, and city life did not develop. But such an environment did produce wiry, brave men on horseback who kept reënforcing the Turkish kingdoms in the west.

Just when the Turks began filtering into Asia Minor is not clear, but probably around 900. By 1099 there were Turkish centers in Konia and Sivas, and the Turks have stayed there ever since. However, during the early Turkish occupation of Asia Minor they received one setback from an unexpected source. One result of the early Crusades was the reëstablishment of Byzantine rule over western Asia Minor, which, bit by bit, once again they gradually lost to the Seljuks.

This was a great period for the Turks—there were Turkish kingdoms stretching from the Kara-Khitays of east-central China down into central India and on westward to the Mediterranean. Further, Turkish slaves and mercenaries in Egypt had raised themselves to the throne and founded the Turkish dynasty of the Mamelukes. A great Turkish world stretched from the Sahara Desert to the Chinese Rivers, and from the Indian Ocean to the Arctic Circle. At the close of the Seljuk period, or during the Mongol period just after, if an impartial observer had questioned whether the future lay with the Indo-European peoples or the Ural-Altaic, the preponderance of evidence would certainly have been in favor of the expanding Turanians, rather than with the Indo-Europeans, bottled up in western Europe.

But this Turkish world was crumpled at one stroke by a related Turanian people, the Mongols, under Jenghiz Khan, the greatest conqueror the world has ever seen. The Mongol language is related to Turkish, although the people are definitely of the yellow race. This is another story; it is sufficient for us that the hordes of Jenghiz Khan swept out from Kara Korum in the steppes of

central Asia and captured China, and then turned west. In one of the most remarkable marches of history, they crossed the vast wastes of Asia and poured into the Turkish kingdoms in Persia. They made a desert of the civilization built up by the Seljuks, and finally swept into Europe. They crossed Poland and burned Cracow, besieged Buda-Pest, captured Moscow and ruled Russia for centuries. Still later another Mongol, Tamerlane, also of the Ural-Altaic grouping, nearly repeated the story of Jenghiz Khan. Tremendous energy! would that it had been directed into more productive channels!

In the end, fleeing from Jenghiz, a little group of Oghoz Turks entered Asia Minor about 1200, led by one Ertogrul. How he and his son Osman aided the Seljuk kingdom of Konia and how they founded another Turkish empire can be read in every history of the Ottoman Turks. But this bare outline of the story of the pre-Ottoman Turks leads one to see the stuff of which the Turk is built, so that one understands why they are capable of deeds such as are being performed by present-day Turks under the leadership of Mustafa Kemal Pasha. The energy of the Turks who built the Osmanli Empire and who are now remaking their national life is not a strange, isolated trait, but is based on a vigorous past of deeds wrought on a great scale.

Symrna, Turkey. LEE VROOMAN.

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TURKISH EDUCATION IN THE EIGHTEENTH CENTURY

In the old literatures of many nations we find so-called "precepts" or "instructions," that is, works composed usually by a father for the instruction of his son and containing the current code of morality. In these works the father, talking from the experience of his own life and according to the spirit of his time, gives his son practical advice for his future life in different fields, as religion, education, conduct, relations with other people and so on. Thus from these instructions we know the opinions of different peoples and different times about education, and these opinions always belong to the best people of a certain epoch. Two such works have reached us in Turkish literature.

At the present time, when Turkey is being reconstructed and is undergoing changes, as it did in the time of the Sultan Mahmud the Second, just one century ago, when radical reforms were made and her old traditions were broken up, it is very interesting and instructive to throw a glance on the pages of these works, and to look at the kind of education which was regarded as ideal in the old Turkey before the beginning of the reforms. The eighteenth century, the last before the reforms, is very important for Turkish life, because the social institutions were preserved in Turkey without essential change for a long time; and this order of life is reflected in both our works.

As we shall see further, the authors of these works belonged to the same class of society and received almost an identical education. One work was composed at the end of the seventeenth and the other one at the end of the

eighteenth century. In several points of view the opinions of the authors coincide, but there is also a certain difference in some things. Thus, we can reconstruct not only a complete picture of the pedagogical ideas of ante-reform Turkey, but we can also trace a certain evolution in them.

"Khairiyah" is the title of the earlier work. It was composed by Yusuf Nabi, who was born about 1630, in the town of Urfa (classic Edessa). He secured an excellent education for his time, had a brilliant administrative career, saw and experienced much during his life, and died in 1712 in Scutari, the suburb of Constantinople. Nabi left several literary works, but his masterpiece is the Khairiyah. It is quite a long didactic poem, composed about 1692 and dedicated by the poet to his son Abul Khair, from whose name the title is derived. Nabi teaches his son worldly wisdom and morality. The original Turkish text of this poem has been published in Constantinople; moreover manuscripts of it are in many libraries and museums. The late Turcologist E. J. W. Gibb in his "A History of the Ottoman Poetry" discussed it briefly and gave some fragments of it in the original text and translation. Besides, it was entirely translated (something unusual for Turkish works) into French by Pavet de Courteille and published, together with the text, at Paris in 1857.

The second work under discussion, entitled "Lutfiyah," was composed by Mohammed Wehbi in 1790. The author was born in the town of Merash, of a noble family, obtained a good education, had a successful diplomatic and judicial career, left several literary works and died in 1809 at Constantinople. Lutfiyah is also a long didactic poem, written partially under the influence of the Khairiyah. The author dedicated it to his son Lutfallah, from whose name, as in the case of the Khairiyah, the title is derived. Like Nabi, Wehbi gives his son lessons on morality. The original text of the Lutfiyah exists also in manuscripts and in a printed oriental edition, but in the

European literatures Lutfiyah has had no success. Besides some lines and fragments in the above-mentioned work of Gibb, we have no translation of it.

Both poems, Khairiyah and Lutfiyah, agree in many points, and in such cases we shall discuss them together. Where there is a perceptible difference between them, we shall consider them separately. The material in our poems is arranged by chance, without any definite order, and because of that we must systematize it for greater clearness. Some of the opinions of our authors are quite acceptable to cultured people even at the present time. Others differ very widely from our present standards, and the peculiarities of the Turkish social life of that time are reflected in them.

Religion is the principal basis of the whole system of morality. The scrupulous observance of the ordinances of Islam is taught, as follows: the five obligatory daily prayers, ablutions, fasting in the month of Ramazan, alms-giving, and the *hajj* or pilgrimage to Mecca. Charity especially is regarded very highly, because " to give some water to a thirsty man is better than to visit the Kaaba every year " or kiss the holy black stone in Mecca. In connection with religion, absolute obedience to God is required, that is, what we should call fatalism. However, boasting about one's piety and bigotry are considered as vices. In order to develop piety and to understand religion thoroughly it is recommended to study the Koran, the commentaries upon it, the religious traditions *(hadith),* the canonical law and statutes *(fiqh* and *shariat).* In the statement of these rules we find in Wehbi's work a very remarkable assertion, that Sufism is orthodox and equivalent to Islam. This formula was very often disputed by several Musulman theologians, but it found also many adherents. There is no need here of entering into a detailed examination of this question. Let us limit ourselves to the explanation that Sufism is Moslem mysticism and is almost pantheistic in character, and that this doctrine was the basis for the foundation of several sects

of dervishes. In the sentence of Wehbi we have the influence of the teachers of his youth. Moreover it is a token of the time. At the beginning of the nineteenth century the influence of the dervishes was so powerful that the Sultan Mahmud the Second, in introducing his reforms, was obliged to disband the Bektashi order. It is possible that at the present time Mustafa Kemal has abolished all the orders for the same reason.

The ethical rules adopted in our two works are common to mankind. The qualities recommended are: elevation and tenderness of character, modesty, bashfulness, politeness, patience, industry; agriculture is given as an example of the most difficult kind of labor; temperance in desires, reserve and discretion: "do not open your heart, do not trust to the first comer!" assistance to one's neighbor; generosity, the pardoning of insults and mildness, constancy in friendship, and fidelity in promises; hospitality and cordiality. All these qualities are recommended because it is advantageous to have good relations with people. Respect for parents, elders and the authorities is necessary because of discipline, without which any state or society can not exist.

As a contrast to the qualities enumerated the following vices are condemned: pride, impertinence, gluttony, prodigality, and, in connection with it, love of dress and adornments, which should be left to women; (curiously, rugs are not regarded as a luxury, but as necessary furniture); unkind jests, for it is easy to insult a friend and to create a foe; gossip and chatter, avarice and cupidity, envy, vengeance, idleness, cunning and hypocrisy; lying, because it soils the mouth; perfidy, treachery, and deceit, and finally rioting against the authorities.

It is very natural that drunkenness is strongly condemned, not only because it is prohibited by the Creator of the World—Allah and His prophet Mohammed, but also because of its pernicious influence upon the reason and the consequent loss of sense. For the same reason, another peculiarity of oriental life, the use of opium and

hashish is forbidden. Wehbi goes further and cautions against the immoderate drinking of coffee and the smoking of tobacco, especially because in Turkey both of these habits were abused then, as now in the Orient. The passion for draughts, trick-track, and dominos is absolutely under the ban, but the respect for chess is very great. This is the best game for exercising the mind. The chessboard is a world where the Persians and the Hindus meet. The game is a reflection of our earthly life: the horse (knight), raising up the dust on the well chosen way, diminishes the field of activity of the powerful queen, and a small pawn can disarm even the king. This game is a wonderful occupation for resting after work. At the same time immoderate attachment to it is prohibited. Music and singing also are useful and pleasant, especially if they are indulged in the bosom of nature. But, Wehbi says, singing or playing on musical instruments is an unsuitable occupation for a gentleman who can only listen. To look at flowers is also very pleasant, but it is not necessary to gather them or to make them the object of a passion, as is usual in society. Wehbi condemns harshly a fashion of contemporary society, namely the capture of birds and putting them into cages, because it is a shame to put in jail the birds, created to be free.

The views of Nabi and Wehbi on marriage are extremely interesting, and though there is a difference between them, they are also essentially unlike our ideas. Nabi declares that young girls deserve lawful love, but he adds at once, that legal marriage must not be hastened, because it causes many complications and deprives them of the pleasure of changing. He advises the men to confine themselves to concubines, of which Islam permits a man to have three, or to slaves: if you do not like her, or you are tired of her—you can find another. Further he examines girls by their nationalities. The Russians, Germans and Hungarians are false; the Circassians (though they always were very fashionable in Constantinople) are dangerous, because they are too warlike. The Arabs,

being industrious, are of bad character and very ugly. The best are the Georgians, because they are devoted, faithful, simple-hearted, and sincere, though at the same time idle, slovenly and dirty. On the other hand, Wehbi advises his son to take a wife from his own class of society, some well-educated lady, and to shun concubines or slaves as they are unfaithful, ignorant, and ill-mannered, but, in the case of extreme necessity, he also recommends the Georgians. Further he gives information about the management of the home and house-keeping, and forbids his son to borrow, or to loan, or to give warrant. The following moral judgment is to be noted as important. In Persian poetry the love of boys is very often eulogized, and though the commentators usually say that it must be understood mystically, the public understands it literally, and as is well known, this vice is quite widespread in the Orient. The Turkish (Ottoman) poetry, under the influence of the Persians, is also imbued with this theme. We must say, to the honor of our authors, that they both categorically forbid it and call it shameful lewdness.

Concerning the sciences and quasi-sciences (we shall see that our authors attach to them the purely oriental fields of knowledge), they are divided into useful and dangerous subjects. Of course, religious disciplines are recommended, such as the canonical law, *hadith,* commentaries on the Koran, *fiqh,* and *shariat.* Some secular sciences are also recommended because "ignorance is death, and knowledge is life; kings as well as subjects need the assistance of scholars." The learning of languages (first the Arabic in which the Koran is written, and then Persian and Turkish) is put in the first place and, connected with these, is the study of grammar and syntax; dictation is necessary for practice. In the work of Wehbi dictation is considered also as an exercise in calligraphy—a very important and remunerative art in the Orient, where manuscripts are even now highly esteemed and the printed book considered inferior. The study of literature, and especially of poetry, is also useful. Nabi examines

it in detail and discusses the style, prosody, metre, and so on. He ranks very high the whole of Arabic poetry; in Persian he esteems the poets Saib, Khaqani, Jami, Nizami, Sadi, Hafiz, and some others; in the Turkish—Baqi and Ṅefi. Wehbi advises the reading of history and travels, and for the study of style,—the reading of charters, documents, and letters of great persons (the so-called *insha* or composition). The learning of logic, in his opinion, is useful, because it teaches us to think correctly and systematically, but to give ourselves up beyond measure to philosophy is dangerous and can introduce wrong ideas. Both authors praise medicine, and Nabi discusses this in detail. Physics and medicine, he says, are necessary and medicine is the most powerful of the arts (not the sciences!). A good physician must know much physics, astronomy, grammar and syntax (sic!), the Arabic language (because the treatises on it were written in Arabic), and the healing virtues of some plants and drugs. Further he advises his son to learn medicine in order to be able to control the physicians, because all the physicians of the day are charlatans. Take remedies and drugs, he says, on Wednesday, and let blood on Tuesday, but God preserve you (his son) from the need of medicine! Mathematics and especially geometry are also sciences the knowledge of which is useful. Among particularly Oriental subjects Nabi recommends to his son to draw the bow, and Wehbi—to exercise himself in the solving of riddles.

The study of several occult sciences are declared under the ban. Astronomy, by which he understands astrology, gives only needless trouble about the future. Alchemy, magic, the interpretation of dreams and geomancy (that is, especially the Oriental form of drawing cryptic figures on the sand)—all are a lie and a delusion; because of that the carrying of amulets (a custom very widespread in the Orient) is absolutely useless. In general we must not raise the curtain of the future.

Our authors, who had passed through the complicated

career of service, which was especially difficult in their time in despotic Turkey, and had reached the highest offices, were embittered by their experience, which had brought them so many disappointments. In consequence of this they do not advise their sons categorically to seek high offices of state in administration, justice, or any other branch. In other respects Nabi draws for us a very sad picture of Turkey in the seventeenth century, and utters exceedingly liberal ideas for a Turk of that time. All the people, he explains, hate the official, because he plunders everybody, but he must plunder, because he is obliged to entertain a pompous suite and to share his spoil with the others, or else he will be menaced by denunciations. No other state, says Nabi, manifests such tyranny, cruelty, and pillage. The Uzbeks, Hindus, Christians, Persians —all strive to wipe off the dust of violence; but our country is the residence of arbitrary action, and, thanks to that, the owl and raven dwell where formerly the agriculturist and laborer lived; justice is the basis of the organization of the entire world, and without it no authority is stable.

So say our authors, and with these words let us finish the sketch of the didactic ideas in Turkey of the eighteenth century, ideas at times strange and queer, at times sympathetic and entirely acceptable.

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THE ANGLICAN CHURCH IN PERSIA

In the study of missionary problems today we are in the favored position of having behind us over a hundred years experience in the development of the modern missionary movement. This enables us to see the fruits of the pioneer work of a century ago in three subsequent generations.

The triumphs of those heroic men who battered against closed doors and forced them open is an outstanding example of apostolic faith and prayer. Some of the churches they planted have fulfilled the high hopes placed in them and they are now self-supporting and self-expanding churches with a living witness to the Gospel. Other churches however have grown formal and stereotyped, and have lost their witnessing power. Missionary Boards are faced with what is known as the problem of the second generation church. It is a well-known problem in England and America, where many churches no longer actively witness for Christ, and as a result have found leanness of soul within the flock, and a barren and fruitless organization in their districts.

To approach the missionary task from the angle of evangelistic opportunity is good policy for recruiting, but to study it from the effectiveness of the young church as a spiritual agency is sound statesmanship. Ultimately the evangelization of the world depends upon the living witness of churches planted in non-Christian lands. If they are ineffective, a poor expression of the Christian faith, selfish in aim and self centered in policy, no efforts of a home board will evangelize that country until the church first be quickened by the Holy Spirit into a life of service for the world. Missionaries therefore should

commence their thinking from the church, its value, potentialities and needs. Some of the principles that emerge today out of a long experience of missionary work require to be studied afresh, and I will try and illustrate my meaning from my recent visit to Persia.

When the C. M. S. first commenced work in Persia, the Moslems were to a large extent inaccessible. A colony of orthodox Armenians in Julfa seemed to offer an open door for evangelism, and work was begun among them. It should be noted that the Armenians, though domiciled in Persia, were a foreign element, and the early efforts in church building were made not among the people of the country but in an isolated community. A Protestant Church was created at the expense of the Armenians. The theory was that they would evangelize the Persians. Have they? When I visited them I could not find in Julfa any serious attempt to carry on Moslem work at all, and when I asked about it, I was told that this was not their responsibility. Moslem evangelism, they said, was the work of the missionaries. I have come across this same spirit in different parts of the Near and Middle East, and experience seems to prove now that this theory of church building was wrong. To make Eastern Church members into Protestants does not necessarily create evangelizing agencies. There are of course outstanding individual cases where such people have been magnificent evangelists, but the churches thus called out from Eastern Christianity into Protestantism have not as a rule been greatly concerned with Moslem conversions.

When Bishop Linton was consecrated as Bishop in Persia, this situation created a serious problem to him, and he decided to create a purely Persian Church from Islam, and to treat the Armenians as guests of that church with all the spiritual privileges it had to offer. This meant a reversal of the old standing policy adopted by many missions, and a new departure in church development.

Isfahan had been a stronghold of Islam. For years

missionary work was not allowed in the city. Gradually opposition was overcome and hospitals and schools commenced. Converts were baptized and a church formed. It was small, but it was Persian. The converts at a very early stage felt a call to evangelize their Moslem brethren, and from the church there radiated out a spiritual life and activity which added year by year new converts to the community. Today the baptismal register shows that over three hundred Moslems have been admitted to the church, a notable achievement in so strong a Moslem center. But what is more remarkable is the fact that the church from its inception began to witness to the Gospel. Spiritual life developed, and the church learned the power of prayer. I attended a prayer meeting where most of those present were Moslem converts. They took part freely, and were winning their way by intercession through the many difficulties that faced them. During holiday periods evangelistic campaigns were organized, and a large number of ordinary church members gave their time definitely to witnessing to Moslems of their new-found faith. Some undertook house-to-house visitation, some preached, others sold copies of the Scriptures. This was no easy task, for these messengers of the Gospel were no paid agents of a missionary society, but men and women who earned their daily bread in Isfahan. They had to bear the reproach of Christ in their witness, and they had to meet the Moslems in their ordinary work day by day. From information given to me I gathered that most of the houses in Isfahan had copies of the Scriptures, and that they were being widely read by Moslems. It is significant too that the first men to be ordained in the young church were Persian Moslem converts. The emphasis of church life in committee, services, meetings and witness was upon Moslem evangelism, and the church was being taught that it existed to serve the country and to extend the Kingdom of God. No question arose as to whether Moslems ever are converted, because the members themselves were converts. Difficulties as to the

reality of a professing convert were solved, because the converts had a way of their own of testing a man's sincerity. The old feud between Eastern Churches and Moslems was eliminated, because the control of church affairs was in the hands of converts. Race difficulties did not arise, because they all belonged to the Persian people, and while they readily admitted others among them as guests, they preserved their national identity and were able to claim that they were a Persian Church.

This is more important than at first appears. The danger if a foreign board plants a church is that its members tend to be denationalized. The Persians, in their new régime, are intensely national, and they remain strong nationalists while being at the same time good Christians.

Some interesting things have happened in their efforts to keep the church Persian. The hymn books in use were translations of English hymns put to English tunes. The young church complained that the hymns were in bad Persian, and that their tunes were horrible! They set to work and wrote their own hymns, and now sing them to Persian tunes.

Some of the young men, while keen on preaching, will not take payment from a foreign society for service. They insist that they must earn their own living, preach voluntarily and prove that they do not become Christians because they are paid for it.

This story is perforce very badly told in a short article but I claim that the experiment has justified itself, and that the policy in Persia has given us a method in Moslem evangelism worthy of study in other near and middle eastern areas. A church in a Moslem land must have its roots in the nation. Its expression must be national, and its members must have social and racial links and affinities with the people to be evangelized, otherwise there is a gulf between the church and the Moslem population, a gulf that is difficult to bridge, so difficult often that the church turns its attention to its

own needs and fails to reach out to others. There has never been a day when the opportunities for evangelism in Moslem lands were so great, and consequently there never has been a time when missionaries ought to study church building, as they should do now. The problem of the future is not whether there shall be a church in this or that Moslem land, but rather what kind of a church it is to be a generation hence. A church that has ceased to witness may quickly become moribund while preserving all the outward activities and organizations of recognized church order. Only a living, witnessing church in Moslem countries can survive, and our problem is to lead the Church forth in a self-sacrificing evangelism for the salvation of the Moslem world.

London. W. Wilson Cash.

THE MOSLEM ANTI-CHRIST LEGEND

The classical story of the rescue of Andromeda from the sea monster gave birth to numerous subsidiary beliefs, and is itself dependent upon earlier myths. In consequence of the maiden's mother having boasted that she was fairer than the Nereids, Poseidon sent a sea monster to lay waste the country of her father, Cepheus, King of Æthiopia. Happily the oracle of Ammon promised deliverance if Andromeda were surrendered to the monster, and thereupon, Cepheus chained her to a rock. While in this dreadful plight, she was seen by Perseus, who, having secured the Gorgon's head, shewed it to the monster, and thus turned it into stone. Perseus then married Andromeda.

The *motif* of this story is very widespread, for fairy tales far and wide tell us of the hero who kills the dragon in order to save the captive maiden. Nevertheless we must recognize that the "woman in the case" is a later, though natural, importation into the dragon *saga*. In more original versions the hero arrives in a locality devastated by the dragon, and at the entreaty of the king of the land slays the monster, and thus ends the reign of terror.[1]

Naturally, in the fairy tales the dragon and the warrior are of this world, but after the work of Gunkel it is now clear that such stories have their origin in the Babylonian type of *saga* in which the celestial warrior overcomes the primeval monster.[2]

In order to understand clearly the further development of the Perseus myth we must note that this contest

1 In the apocryphal story of Bel and the Dragon the *motif* is transformed in accordance with the Hebrew religious genius, and thus stands somewhat apart from the general run of such narratives.

2 Cf. Gunkel *Schöpfung und Chaos*, passim.

was localized, and the neighborhood of Arsuf or Joppa marked as the traditional scene of the episode. This localization transferred the encounter from Africa to the Holy Land.

We must now leave Perseus for a short time in order to pick up another strand of our investigation. St. George, the patron saint of England, Aragon and Portugal, is stated to have sprung from Cappadocia, a division of Asia Minor. George was driven by the anti-Christian policy of Diocletian to a confession of faith before the emperor, which led to his torture and death at Nicomedia on April 23rd, 303. A tradition existed, however, which made Lydda the home of the saint and martyr. This town is only some ten miles distant from Joppa, and it so happened that in due course the local legend was transferred from Perseus and credited to Saint George. Later this act was commemorated by a bas relief in Lydda Church, which duly depicted St. George fighting the dragon.

Sir George Adam Smith accounts for the identification by remarking that the martyr's rise to fame coincided with the triumph of Christianity over Paganism.[3] If this was the motive of the legend makers, we are at least compelled to admit that the symbolism is not only fitting, but also strangely in line with the original Babylonian form of the myth.

Under these circumstances it cannot surprise us that the Moslems, not recognizing in the bas relief a picture of St. George and his adversary, saw instead the struggle between Christ and Anti-christ. Hence arose the Moslem tradition that Christ will slay Anti-christ outside the gate of Lydda.[4] An interesting suggestion has been made by modern scholars, who see in the name al-Dajjal (Anti-christ) a corruption of Dagon. "If the derivation be correct, then it is indeed a curious process by which the monster, symbolic of heathenism conquered by Christian-

3 Historical Geog. of the Holy Land.
4 Other traditions say that Anti-christ will appear either in Khorasan or at Kufa or in the Jewish quarter of Ispahan. Cf. Ency. Islam. art. *Dadjdjal.*

ity, has been evolved out of the first great rival of the God of Israel." [5]

Canon H. E. Hanauer provides us with another link with the more widely spread Anti-christ *saga* when he informs us that according to current Moslem eschatology the Bab el Khalil (i. e., the Jaffa gate at Jerusalem) will be the gate of Lydda where Jesus will destroy Anti-christ. This departure from the earlier Moslem tradition in localizing the event at Jerusalem, and in looking for a non-existent gate of Lydda there, is due to the direct influence of the pre-Islamic form of the myth.

In Christian tradition it was held that after Anti-christ had overthrown the three kings he was to take his seat in the temple at Jerusalem.[6] The parallelism to the dragon myth is plain. For as the dragon storms the abode of God in heaven, so his earthly counterpart ejects God from his sanctuary on earth. But as the heavenly hero casts the dragon headlong from the celestial heights, so, in like manner, will Christ throw down the pretender from his throne in Jerusalem.

In order to square their own tradition, then, with the Christian view, the gate of combat was transferred by the Moslems from Lydda to Jerusalem.[7]

Let us now direct our attention to Al-Dajjal, as he is represented to us in Moslem tradition. "According to Arab legend he dwells in one of the islands of the Empire of the Maharaj, or the Zabaj (Java). The sailors of Siraf and of Oman say that in passing this island, beautiful music is heard, produced on the lute, the oboe, the tambourine and other instruments, accompanied by dancing and the clapping of hands." [8] This is an unexpected development, and introduces a factor entirely foreign to the dragon *saga*. It is nevertheless not quite inexplicable, since the Mohammedans have ever been eclectic in the construction of their mythical personages.

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5 Historical Geog. of the Holy Land.

6 2nd Thess. 2: 3; Iren. 5.30.4: 5.25; 1: Hipp. 70.27.12: Sibl. Orac. 12 (X); Pseudo-Ephrem "And entering that (temple) he shall seat himself as God"; Pseudo Joh. Apoc. 6. Codex E: Hilarius on Matt. 15: Eph. (Syr.) 8: Pseudo-Meth. 99 etc. Cf. also Bousset, *Anti-christ legend* (Eng. Trans.) pp. 160ff.

7 Cf. my *Unwritten Sayings of Jesus.* Appendix B.

8 Ency. Islam. *al-Dadjdjal.*

According to the Chronicle of Tabari Al-Dajjal was a giant; and a constant feature of the Anti-christ legend is the assertion that Anti-christ will be blind in one eye. The Moslem tradition also asserts that he will have one eye. This last peculiarity is ultimately derived from the description of the foolish shepherd in Zech. 11:17b "His arm shall be utterly withered and his right eye utterly blinded." [9] If we combine these two characteristics we can readily account for the residence of Anti-christ on an island. The Moslems have simply confused him with Polyphemus, who also had one eye, was a giant, and lived on an island.[10] The contempt for the gods displayed by this figment of Greek imagination also fits admirably the case of Anti-christ.

Another trait attributed by Tabari to Dajjal; namely that he is to be king of the Jews and rule the whole universe, is quite in line with the regular Anti-christ tradition. For instance, we read in the Greek version of Ephrem Syrus, "And forthwith is set up his kingdom, etc." The extent of his dominion is referred to in many sources, viz. Irenæus 5.30.4, "But when this Anti-christ shall have wasted everything in this world—he shall seat himself in the temple." [11]

The Jewish belief was that Anti-christ should be from the tribe of Dan, and arose out of the Rabbinical exposition of such passages as Deut. 33:22; Gen. 49:17; and Jer. 8:16; and is everywhere in patristic literature supported by references to these passages.[12]

So far we have noticed that Tabari credits Dajjal with being a giant, and a Jewish ruler of the world, but he goes even further, and applying the prophecy of Zechariah to Anti-christ makes him imitate our Lord by making him appear riding on an ass as large as himself, when Gog and Magog break through the wall of the city. This last touch comes direct from the genuine *saga,* which is

9 Cf. my *Unwriten Sayings of Jesus,* pp. 66ff.
10 Cf. Homer, Odyss. Bk. 9.
11 Cf. also Iren. 5.25.1: Hipp. 52.27.12: Sibl. Orac. 12 (X): Pseudo-Johannine Apoc. 6 (Codex E).
12 Cf. Bousset Anti-christ Legend for full references. Engl. Trans. p. 171f.

demonstrated by the fact that Gog and Magog are almost invariably the forerunners of Armillus (Anti-christ) in the later Jewish apocalypses.[13]

In the *Abrège des Merveilles* (p. 150) we are told that Dajjal is tied to a rock on an island in the sea, and demons bring him his food. He is said to have been visited by Tamim al-Dari, a contemporary of the Prophet.[14] The binding to the rock recalls Prometheus bound; but if this should prove to be the source of the feature, we must remark that here the Moslem tradition makers have slipped up badly, since far from being an Anti-christ, Prometheus is a typical "Heilbringer." The reference may be, however, to the binding of the old serpent.[15]

In Ephrem Syrus we have the tradition that Anti-christ has demons as messengers and ministers, and Pseudo-Hippolytus xxix.iii.10 relates that "For his demons he shall represent as angels of light, and hosts of bodiless (spirits) he shall lead forth." Other texts might be quoted to the same effect, which reveals once again Islamic indebtedness to the original legend.

In all the Moslem accounts Anti-christ is represented as a monster. In this, once more, they have been borrowing from earlier Christian and Jewish sources.[16] The confusions and contradictions of the Moslem traditionalists regarding the struggle against Anti-christ is revealed by the circumstance that by some it is the Mahdi and not Christ who is to overthrow Dajjal. This Mahdi is supposed to be a descendant of the Prophet, and the last of the Imams, who, according to Sunnite Moslems, is to come to earth at the last day, and in victorious warfare make Islam to prevail throughout the world. This last is the completely Moslemized version of the *saga:* the intermediate stage being defined by the idea that the rule of the Mahdi will be overthrown by Dajjal, in order that Anti-christ may in turn be overthrown by Jesus at his

13 Cf. Sibl. Orac. 3.319:322: Mishna Eduyoth 2.10: Bousset Anti-christ Leg. (Eng. Trans.) p. 191; Hastings Dict. Apost. Church Art. "Gog & Magog": Ency. Bib. Art. Anti-christ §§ 12. Col. 182.

14 Art. Dadjdjal in Ency. Islam and Prairies d'Or. 4.28.

15 Rev. 20:2.

16 Cf. my *Unwritten Sayings of Jesus* p. 66ff. M. R. James, *Lost Apocrypha of the Old Testament.* p. 57ff; *Test of the Lord,* etc.

second coming. This last form of the story may owe something to the doctrine of the two Messiahs as expounded by Justin Martyr. It is to be noted, however, that there is a persistent tradition that, "There is no Mahdi except Jesus." Snouck Hurgronje speaks of the use of this tradition in Turkish official classes, to prove that the true Mahdi must descend from the clouds, thus tending to discredit all pseudo-Mahdis arising from human society.[17]

In concluding this brief sketch of the history of the Anti-christ in Moslem tradition we may note that while the Moslems have, in a sense, adopted him into their religion and theology, not a few Christian divines have identified the gentleman in question with either the Prophet himself or with Islam in general, and can we say that they were entirely mistaken?[18]

Byculla, Bombay. E. J. JENKINSON.

17 *Mohammedanism*, p. 108: Walter. *Ahmadiya Movement*, 37ff.

18 Koelle, *Mohammed and Mohammedanism:* For an earlier identification cf. Arabic and Ethiopic Book of St. Peter's disciple Clement, and the Apoc. of Apostle Peter by Clement. Dillman first pointed out in a full survey of the Eth. text the prediction about Islam. First comes a reference to twelve rulers of the Umayyads (Mohammed to Abu Bakr). The history is then continued down to Merwan II, after which follows an account of battles fought by Merwan against the Abbasids. The author speaks of four Empires: the Eagle—Babylonia: the Panther—Greek: the Lion—Roman: and a beast *Arnê* (Dragon, snake)—the Children of Edeyô, which represents the Empire of Islam.

THE NEBI 'ISA AND THE SKULL

Turning over the stock of the Moslem bookshops clustered round the door of the Great Mosque at Damascus, I found, among the heavier works and the little books of devotion, the usual tattered pile of romances sold for the smallest copper coins. I knew its like in Cairo, in Aleppo, in Transjordania, and I knew that stories bought for love of a story often have more influence than text books, so I turned it over, and among the pile of tales of love and crime or of 'Autar the desert hero, I came on one that bore the name of the Nebi 'Isa. This tale, miserably printed and without distinction in Arabic, yet seemed so good a guide to popular, unofficial ideas of the next world on its gloomier side that I brought it back to Cairo. Here I showed the tale bought in Damascus to my friend Mr. Tahir Khemiri, who was born in Tunis. He recognized not only the story but the very phrases that had caught the attention of a child, and said "It's the story my grandmother used to tell me in Tunis." Since, then, this story gives us a glimpse of the life of popular, unbookish Islam from Damascus to Tunis, I thought it worth translation, that it might be shared by others who care for the common folk and their stories.

C. E. Padwick.

In the Name of God the Compassionate, the Merciful. The story of the Skull and of the Prophet of God 'Isa, upon him be peace.

It is recorded (but God alone is most wise and the Knower of the unseen world) that 'Isa, upon whom be peace, passed one day on his wanderings through a Syrian valley full of trees and streams and birds who praise the All-Conquering One. And 'Isa (upon him be peace) came to a running stream and purified himself (with the ritual purification) and prayed two *raka's* (of the Moslem prayer) to God Most High, and when he prostrated himself he saw on his left a skull of shining whiteness. And he began to meditate on it and admire its form, then he said, "My God and Lord and Master, I ask Thee by the majesty of Thy glory and the greatness of Thy authority to give permission to this skull to speak

to me. Verily all things are within Thy competence." And when he had finished this petition he heard a call from God, "Oh 'Isa, I have commanded it to reply to thee concerning whatever thou shalt ask."

Then 'Isa (upon him peace) said, "O thou decaying skull, wast thou male or female, free or slave, rich or poor, servant or served, happy or miserable, generous or stingy, ruler or subject?" The skull said, speaking with an educated tongue, "Peace be upon thee, oh Prophet of God. I was male not female, free not slave, rich not poor, served not a servant, generous not stingy, a ruler not a subject, and I was one of the kings of Syria. When I rode forth, four thousand slaves rode with me, and I myself faced in battle a thousand knights, and my army numbered a hundred thousand horsemen with perfect equipment and charges. And I lived a thousand years, and married a thousand virgins, and God gave me a thousand sons, and I possessed a thousand stallions, and every day I spent a thousand *dînars*. And I was beloved of the people and judged my subjects with rectitude. And I went, expelled and bestowed and deposed and set in office as I would, but I was a worshipper of idols, and far from a wise king, for the more my benefits increased the more I increased in pride."

It is said that the prophet 'Isa (upon him peace), hearing these words from the skull, made reply, "Possessions are from God, the One, the Conqueror, the Praiseworthy, who provides even for the rebellious." Then he said, "Oh skull, how didst thou see death and its struggle, and the grave and its darkness, and Munkar and Nakir and their severity, and the worm and its assaults?" And the skull said, "Oh Spirit of God, mighty is thy command and thy speech is weighty; know, oh prophet of God, that the cause of my death was that I entered the bath and continued long sitting there and I fell down pallid, and they carried me to my castle and put me on my bed and I remained four days as I was, without eating or drinking, and the fifth day the lords

of my realm gathered round me and said, 'Oh King, what has happened to thee and what has befallen thee?' And they brought physicians and doctors, but they benefited me not at all, and on the sixth day pallor and sickness came over me in the agony of death, and I gazed on my hareem, and my infants weeping over me, and calling to me, and I was powerless to reply to them.

"And after that the angel of death came to me, whose feet are in the seventh (lowest) earth, and his head in the seventh heaven, and he has wings of torture and wings of mercy and seven faces. He has a face before him and a face behind his back, a face on his right and a face on his left, a face on his head and a face under his feet; and in one hand is a spear and in the other a cup of scalding hot water, and he planted his spear and gave me to drink of the cup of separation."

'Isa, on him be peace, said, "Oh skull, I ask thee concerning the faces of the angel of death and what he does with them?" And the skull said, "Oh Spirit of God, with the first face, which is before him, he seizes upon the spirits of the nation of Mohammed (may God be favorable to him and give him peace, and he is a prophet who shall be sent in the latter days), and with the face that is behind his back he seizes upon the unbelievers, and with the face on his right he seizes upon the spirits of the people of the east, and with the face on his left he seizes upon the spirits of the people of the west, and with the face in his head he seizes on the spirits of the inhabitants of the heavens, and with the face under his feet he seizes on the spirits of the people of the nether earth. But, oh prophet of God, the best of his faces is that with which he seizes upon the spirits of the people of Mohammed (may God be favorable to him and give him peace)."

And 'Isa (upon whom be peace) said, "Oh skull, what is the appearance and description of death?" And it said, "Prophet of God, the angel of death came to me as seventy angels, of whom ten seized my hands, and ten

sat on my chest, and ten sat on my feet, and ten entered my belly, and ten seized on my tongue, and but for this seizure of my tongue I should have cried a cry that would have given the shudders to all who were around me. And but for their sitting on my feet the deserts would not have been wide enough (for my flight), and but for their sitting on my hands I should not have left a stone in the earth that I did not uproot from its place, in the violence of the death agony. Then, oh Spirit of God, they took hold of my joints and my bones, and at that I cried out, 'Oh angels of my Lord, I will give all my wealth to ransom my spirit,' and they smote me a blow that well-nigh rattled all my bones together, and said to me, 'Verily, God Most High accepteth no bribes'; and I said, 'I will ransom my spirit with my hopes and my children,' but they said, 'Behold the word of the Most High. When their term is set they can neither postpone it nor advance it by one hour.' Then my spirit went forth and they washed me and enshrouded me and bore me forth, and I had tasted the cup of destiny, and they put me in my tomb, then returned from the graves and departed from me. And then my spirit returned to my body, and I sat upright, and Munkar and Nakir entered to me, they being two black angels tall as the tall palm tree, and they furrow the earth with their tusks, and each one carries in his hand an iron bar, and if he struck with it the greatest mountain, it would be dashed down to the nethermost earth. Then they said to me, 'Who is your Lord, and who is your prophet, and what is your religion?' And at that my mind became disordered and my tongue stuttered and I said, 'Ye two are my lord,' and they said, 'Thou hast lied, thou enemy of God.' Then they struck me a blow under which I sunk to the third earth. And they struck me another, which cast me down to the limits of the seventh (and lowest) earth, woe worth the day! oh that my mother had not borne me!

"Then the earth pressed on me and crushed my bones together, and the earth said to me, 'Oh enemy of God,

how vainglorious wast thou, riding on my back! Today worms shall eat thee in my womb.' Then the two angels dragged me out with iron hooks, and left me and departed from me, and an angel came to me, whose name was Rouman al Azraq (the blue pomegranate) and said, 'Write, oh enemy of God.' And I said, 'I have no ink-horn and no pen and no paper.' He said, 'Thy pen is thy finger, thy saliva is thy ink, and thy paper is a piece of thy winding-sheet.' Then he cut me a piece of my shroud and began to recite to me my misdeeds, and I to write what he told me till all was done. Next he took what I had written and hung it from my neck and left me.

"And I heard a proclamation from the Throne crying, 'Take him and carry him to the fire.' And I saw beside the Throne four seats, two on the right of the Throne and two on the left. One was for Abraham the Friend of God (on him be peace) and the second for Mohammed (may God be favorable to him and give him peace) and the third for Moses (on him be peace) and the fourth for thee, oh Spirit of God. And as I was thus seeing and hearing the call from God Most High, 'Take him and bind him, then bring him to hell (*Jahîm*), then in a chain of seventy yards long make him go, verily he believed not in the great God'; then they brought to me a chain and put it round my neck and dragged me on my face till I had reached the guardian of the place, lo! a sheikh sitting on a fiery chair, with fire coming from his mouth, and he had a wrinkled scowl between his eyes, and he is always angry, and when he saw me he said, 'Neither welcome nor worthy!' Then he raised me and took my hand and smote me in the face, and the blow caused me to enter the fire, and lo! it was black and dark, and it has seven degrees. The first (or highest) degree is Jehennam and the second Latha and the third Hutma and the fourth As Sa'îr and the fifth Saqar and the sixth Jahîm and the seventh Al Hawia, and that is the most tormenting of the fires. And Al Hawia is for the hypocrites, and Jahîm is for pharaohs (tyrants of old), and Saqar is for

those who deny the resurrection, and Sa'îr is for Iblîs and his hosts, and Hutma is for the Jews, and Latha is for the Christians, and Jehennam is for the transgressors of Mohammed's nation (may God be favorable to him and grant him peace). Oh Spirit of God, hadst thou seen the fire and its denizens thou wouldest weep over their lot with a bitter weeping, for Hell fire is built up about them on every side; its back is of brass, and its belly of lead, and its ground of torture, and its roof of wrath. And its denizens are tormented in it, and within it are serpents like mountain masses, and scorpions like mules or asses. Were God Almighty to permit one of those serpents to bite the world, it would swallow it at a mouthful!

"Then an angel delivered me to seventy tormenting angels, and they took hold of me and put me in a fiery chest, twelve feet long, and sealed it and entrusted it to a Sheitân, a Mârid, and he it was who had guided me in the house of the world and thrust me into transgression. Then he brought me down to a deep well called the well of griefs, and they carried me and put me into it, and from the violence of torture I cried out, 'Hunger!', and they brought me the tree of *zaqûm* (gobbling), and I ate of it and it only increased my hunger. Then I cried out, 'Thirst!', and they brought me a brass *tisht* of melted lead and I drank of it and my intestines and bones were rent, then returned as before."

And 'Isa (upon him be peace) said, "Oh skull, inform me about the people of the fire." And the skull said, "Oh Spirit of God, I saw in the fire groups with food before them both good and disgusting, and they were eating the foul and leaving the good. And I enquired concerning them, and they said, 'These used to eat forbidden foods and leave lawful foods.' And I saw a group eating fire and asked concerning them, and it was said, 'There are they who used to eat the property of orphans wrongfully.' And I saw in Hell a company eating pus. And I saw in the fire women hanging by their hair, and

I asked concerning them and it was said, 'These were adulteresses in the world.' And I saw in the fire women smiting their faces and crying out with hideous voices, and I asked concerning them, and it was said, 'These are they who used to wail over the dead in the world.'

"And I remained, oh Spirit of God, in torture four and seventy years. Then after that they brought me out to a valley called the Wadi of Woe, and lo! a calling from God, the One, the Conqueror, the Majestic, 'Oh angel of death, throw this skull into such and such a road, for he was generous among his people, and gave many alms, and fed many, and loved the poor and needy, and honored his guests.' Then they brought me out to this place as thou seest me, oh Spirit of God. I ask thee to pray God to restore me to life, as I was in the house of the world, that I may be made a Moslem at thy hand, and worship God Most High with his true worship." And 'Isa (on him be peace) arose and performed his ablutions and prayed two *raka's* and said, "Oh God, I ask Thee by the majesty of Thy face, and the greatness of Thy authority, to give life to this dead man, by Thy will, and Thy might, and Thy despotic power over Thy worshippers, verily Thou art all-powerful." And he had not finished his petition before the skull trembled and became one of the most beautiful of youths.

Then 'Isa (on whom be peace) turned back from his prayer and saw him, and the young man said, "Peace be to thee, oh Spirit of God. I bear witness that there is no God but Allah, and I bear witness that thou art a prophet of God, and word from Him, which He cast into Maryam, and a spirit from him." And thus he lived eighty years and worshipped God with His true worship, and was so pious that he set apart only one day in every year on which he did not fast! He worshipped continually, kneeling and weeping lowly before God Most High, for fear of the fire of Jehennam, until there came to him death, the destroyer of pleasures and the severer of companionships.

MOROCCO TODAY

When I arrived in Morocco eighteen years ago, the country might have been likened to a standing pond with the scum of centuries floating about its surface. There were no roads other than those stony or sandy paths along which millions of camels and donkeys had trodden the long years; no robes worn by either men or women save the long flowing garment common in the east, and no form of amusement beyond what was offered by snake charmers, story tellers and acrobats, in the markets.

In the matter of education, there was only the mosque-school, with a curriculum concentrated on the Koran, and brought to a climax when its last pages were memorized. The great majority of the people had never travelled outside the borders of their own tribe, and had little more knowledge of civilization than their prophet had when he wandered the wilds of Arabia.

But if Morocco of twenty years ago was as a standing pond, unto what shall we liken it today? It is like the same pond upon which has been placed a high power motor boat that has scattered its scum and churned its waters into a thousand new forms of life. There is hardly a luxury or pleasure common to Europe which may not be obtained in Morocco today.

It is sometimes hinted that the missionary can afford to ignore such changes, and pursue his task as before, since the need of the people remains, and the Gospel loses none of its power. That suggestion cannot be carried out. It must be laid down as a fundamental preliminary to all missionary activity, that we endeavor to understand the meaning of physical changes which cut a country adrift from crude superstitions, obstinate fallacies and

hampering associations of the past, and heap at its door everything suggestive of the high-pressure life existing in Europe.

The man who used to run his plough into an acre or two of ground around his hut, and was in continual straits owing to the greed of *kaids* and *shaikhs,* but who now drives a car or railway engine, has undergone such a complete change that the missionary who would make an effective approach to him must take cognizance of the fact that he has passed into a new world of thought and activity. The young Moorish woman whom I saw tearing along the road yesterday on a motorcycle, is separated from her sister, who fifteen years ago was shut up in a harem, by an impassable chasm. The older folks have not been able to escape this new atmosphere. At first they stood aside in churlish mood and refused to enter into fellowship with Europeans. Later they began to connive at the supposed evils they had so loudly condemned, so that today it is not surprising to find them caressing pleasures which, in their early days, would have been treated as apostasy and would have endangered their heads.

All this has reacted on religious life; the Moor in this sphere resembles Bunyan's Mr. Anything. He follows his co-religionist's body to the grave chanting, "There is no god but Allah, and Mohammed is His prophet." But he also takes his place in the procession of the European funeral, where the symbol of the cross is raised aloft by the leading priest.

All this raises the question as to whether such changes are an aid or a hindrance to the missionary. Some think it is a move in the providence of God to give us a better chance. Others look upon it as a latter day development heading toward disaster. It is probably too early to give a final answer. Some of us would have to think awhile before we could decide whether a dip in the old pond, with its heavy scum, or the new one, with its dirty film of grease and oil, was the lesser of two evils.

One thing is clear: Much that was considered vital to religion has passed away, and only isolated efforts are being made to restore those doctrines and outward trappings to their former position. The following is given as an example of how such efforts are usually treated.

An old man with a long beard had returned from a pilgrimage to Mecca. After his descent from the car, he was led to his house by a small procession of women and children, headed by a band of pipers and drummers. On reaching his house he stood on the doorstep and delivered an address. It was a wild appeal to cease wandering in the way of infidels (Europeans), so that a return might be made to the pure religion of Islam. A young man dressed in European clothes stopped to listen for a minute. He had nothing in common with the old man's enthusiasm, and as he left the crowd, to go on his way, he shouted, *"Al-lahya taweel, al-mukh qaleel."* Translated into English this would read, "What goes into the beard comes out of the brain!"

In these circumstances, then, how shall we carry on our missionary work, and what are our plans for the future? At the outset one fact must be noted: our resources being limited, we must grasp what is vital. If Morocco is to be evangelized, it must be done through native converts. What method of work, then, is most likely to achieve the end of making converts?

A worker in the Sudan among Moslems writes: "Evangelism among the masses, by way of street preaching, is still inadvisable, and public discussions with Moslems are of questionable value. The best method is by private talks and discussions with individuals." These words can be applied, I think, with almost equal meaning to Morocco; perhaps to North Africa in general. Our immediate task in North Africa is to form a native church strong enough to make its voice heard and its influence felt. The few converts now existing may be treated as the nucleus of a future church. If, however, the potential of that nucleus is to become actually aggressive, its

numbers must be increased. It is generally believed that the Moors of Morocco are a brave race. When Julius Cæsar attacked the Britons, he smiled at their lack of skill but thought it worth while frowning at their courage. The Moors, with their primitive weapons, are hopelessly outmatched when faced with a modern army, but their courage has proven to be sterling. If this is true of Moors formed into an army or group, they are exactly the opposite as individuals. By himself he has no initiative, and when faced with difficulties becomes feeble as water. This feebleness of the individual is a drawback to the native convert. No matter how profound his convictions are in regard to Christianity, his testimony is seldom heard far beyond the mission house. With an increase of converts that weakness will be remedied and courage will take its place. We must, therefore, seek to interest individuals and lead them step by step to Jesus Christ. If it be objected that dealing with individuals, in preference to bearing testimony among the masses, is too slow, it may suffice to point out that the grind of the road-roller must precede the rush of the car.

It is not here suggested that we refuse to speak to the crowd when reasonable opportunity presents itself for proclaiming our message. What is hinted at is the danger of concentrating too much on the possibilities of the crowd to the detriment of what can be accomplished with small groups or individuals. In reading reports from various parts of the Moslem world, we cannot help thinking that there is a tendency to attach a little too much importance to what can be achieved by rushing all over the country in a car, and to regard that form of work as something which can be counted upon as sufficient to overcome most of the obstacles that hitherto have been strewn across our path.

It must not be thought that because the Mohammedan world has seen in recent years something in the nature of an upheaval, Moslems are pressing against the gates of the kingdom of God. What we actually find is a soul

here and there leaving the City of Destruction and treading through difficulties toward the wicket-gate. Evangelist must keep an eye on that individual and instruct him, lest he lose his way. When Christian folks from home visit our mission stations, they lavish praise on those phases of our work that catch the eye: girls' schools, boys' classes, crowded dispensaries and night shelters. But when they find you sitting in a room for a couple of hours, two or three nights a week, with three or four men, their appreciation is expressed in a few words that suggest admiration for Scotch patience and determination! That, however, is not surprising. The launching of a ship takes place amid a flourish of flags; the laying of the keel commands no ceremony.

What about itinerating work? Mark Rutherford warns us that our earnestness may be a hindrance rather than a help, if it keeps us from stopping to ask questions or, having asked them, does not allow us to wait for an answer. There was a time in my own experience when I thought work in the towns intolerably dull and slow. The country markets and villages appealed to me, and seemed to afford scope for work far surpassing anything in the towns; with a motor car one could run all over the country, bearing testimony to Jesus. But before setting out I sat down to ask myself some questions. If the results in the towns, where the people are in constant touch with us and hear the Gospel many times in the course of a year, are meagre, on what grounds do we expect larger results from dull country Arabs in the course of a passing visit? If in the quietness of the mission house we experience real difficulty in getting a dozen Moors to do some connected thinking likely to lead them to a wholesome comparison between their prophet and Christ, what justification is there for higher hopes amid the dust, din and incessant interruption of a country market? If in the towns, where there are four per cent. of literates, we find only a few willing to read a Gospel from cover to cover, and then having only a hazy notion of its teaching,

what is to be achieved by scattering thousands of our gospels among country folks where there are less than two per cent. of readers, and our visit but a passing one? Some of our missionaries realizing the futility of these flying visits have built houses in outlying districts, and settled down to give the people the benefit of constant and progressive teaching. "Understandest thou what thou readest?" "How can I except some one teach me?" replied the eunuch.

At this stage of missionary effort in North Africa two factors are likely to count predominantly. One is a concentration of effort in the towns where there are opportunities of constant work. The other is that illustrated in Philip's evangelistic experience, getting hold of interested individuals to teach them the way of life, as he did. This does not mean to omit itineration from our program, but to restrict it until such time as we have raised an army in the towns sufficiently strong to launch an assault, with some promise of success, upon outlying parts. We cannot reach the set objective at the top of the ladder if we refuse to foot the rungs at the bottom.

What the future of Morocco is to be cannot, at the present, be foretold. The French proceed with their policy of peaceful penetration in spite of occasional reverses. Those in France who call for evacuation find little support. The experiments carried out by France in her colonization of North Africa have taught her many lessons. The policy applied to Morocco, though akin in many respects to that pursued in Algeria and Tunis, has undergone revision and radical modification. Schools for boys and girls are now established all over the country. A number of these lads attending school come to my Bible class twice a week. One cannot help being struck by the estrangement that has sprung up between their world of ideas and that of their fathers. Once they acquire the language, they turn with almost affectionate interest to French manners and customs. I am amused when they lift their caps to me in the street. For them the high-

ways of the past are blocked. The acquisition of a new language, even though far from perfect, not only gives a footing in a new world; it raises barriers that make a return to the old difficult, if not impossible. Whether the subject be theology, geography or astronomy I find these lads are no longer subject to the interpretation that bound their fathers. One sometimes wonders what will be their attitude ten years hence. It certainly will be something very different from what it was ten years ago. We are not surprised that they suffer from conceit and unbridled imaginings about their future. They talk freely of marrying European ladies who have money, and going to live in France.

To face these facts and place a correct interpretation upon them is a duty no missionary can afford to ignore who desires to see the Kingdom of God come among this people.

Mazagan, Morocco. JAMES HALDANE.

CURRENT TOPICS

The Moslem Pilgrimage

Mr. Eldon Rutter writes in the *Geographical Journal* (London, Sept., 1929) on the pilgrimage to Mecca, giving full statistics based on his own observations. We quote a portion of his article.

"Every one of the 250 millions of Moslems in the world, who is physically able to accomplish the journey, is commanded to perform the Pilgrimage to Mecca once in his lifetime, provided that he is possessed of sufficient means to support himself and his dependents during his absence from home. The relative numbers of the various nations who perform the Pilgrimage are determined principally by the facilities and difficulties of transport. Thus at present the Malays, who inhabit a country 5000 miles from Arabia, normally send the largest number of pilgrims to Mecca, because their islands lie on the great steamship routes between Europe and the Far East. Some 30,000 Malays and Javanese perform the Pilgrimage each year. Most of them are carried in the ships of the three largest Dutch lines, many in the ships of the British Holt Line, and others in those of two lines owned by Indian Moslems. In recent years the British Malayan and Dutch East Indian Governments have issued regulations which have ensured a greatly improved standard in the accommodation, medical supervision, and feeding of the pilgrims on these ships. The result has been a steady increase in the number of the pilgrims. The steamship companies have found this traffic lucrative, for not only are they able to fill their upper holds and decks with pilgrims, but in the lower holds they carry rice, sugar, coffee, timber, and other merchandise for the traders of Jidda. Pictorial advertisements are displayed by the various lines in every town of the East Indies, and cinematograph films showing the incidents of embarkation and of the sea voyage are shown in the cinemas of Java.

The Malays, however, do not send the largest number of pilgrims relative to population. In a normal year the palm in this respect, for foreigners, goes to the Egyptians, who send some 15,000 pilgrims from a Moslem population of not more than 13 millions. The Malay and Javanese Moslems sending 30,000 pilgrims, number some 40,000,000 (including the Moslem population of Borneo and Celebes).

"There is a constant *trek* of pilgrims right across Central Africa. From Senegal, Guinea, Sierra Leone, Liberia, through the French Sudan by the Niger, and through the Gold Coast, they move eastward into Nigeria. They move slowly, trading a little as they go, or working for wages, or begging. Many thousands must pass through the great market town of Kano. Constantly increasing in numbers as they pass through the primitive Moslem regions south of Lake Chad, the

pilgrims move steadily eastward. On foot for the most part, but a few of them mounted on camels, they press slowly forward for many months, until at last they strike the Nile or its tributaries somewhere between Gondokoro and Dongola. Many die on the way, and babies are born, for the majority of these Africans have wives traveling with them. The women, during the one, two, or even three years of their long pilgrimage, often bear children on the journey. Having refreshed themselves somewhat at points along the Nile, the pilgrims cross over and continue their journey. They pass on through the Anglo-Egyptian Sudan and Italian Eritrea, or through Abyssinia and Somaliland, to the Red Sea coast. There they embark in dhows and cross to the Arabian side, landing in the Hejaz, 'Asir, or Yemen, according as the wind blows.

"This great *trek* of Africans is always going on; only in the countries bordering on the Red Sea does it increase at the pilgrimage season. In Western and Central Africa it never ceases. Some are going to Mecca, others are returning. It is impossible to say how many Africans arrive in Mecca during a year. If we add the male population of Mecca, together with many of the children and some of the women, we may say that there are normally nearly a quarter of a million people present at 'Arafat on the Day of Pilgrimage."

American Missions in the Near East

Edward Meade Earle, Associate Professor of History at Columbia University, contributes an article on the above subject to *Foreign Affairs*. We quote the concluding paragraphs:

"After a century, what shall be said of American missionary work in the Near East? Imposing statistics could be marshalled concerning the millions of dollars and thousands of lives which have been given freely to the cause. But these would be inadequate as a tribute to the results which American missions and missionaries have achieved in this key position of the world. Some of the earlier missionaries—men and women like Cyrus Hamlin, Daniel Bliss, and Mary Mills Patrick—were scholars and sympathetic liaison officers between the East and the West. Others have been great teachers and beloved physicians. All have had to be possessed of the patience of Job. All carried with them from America some of that reckless courage of the pioneer without which the Great West of our own country could not have been settled and without which much of the record of American activity in the Near East could never have been written. But courage is not enough. It is too early as yet to pass critical judgment upon missionary achievements as a whole.

"There is one aspect of the situation, however, which should not be neglected. For almost a century American public opinion concerning the Near East was formed by the missionaries. If American opinion has been uninformed, misinformed and prejudiced, the missionaries are largely to blame. Interpreting history in terms of the advance of Christianity, they have given an inadequate, distorted, and occasionally a grotesque picture of Moslems and Islam. While consciously preaching good-will, they sometimes have unconsciously sowed the seeds of misunderstanding. In portraying the conditions in the old Ottoman

Empire, for example, they failed to point out that many of the sufferings of the Christian minorities were shared *in toto* by their Turkish compatriots. If the Armenian peasant was exposed to raids of Kurdish brigands, so was the Turkish peasant. If the Bulgar peasant was bled white by the tax-gatherer, so was the Turkish peasant. If the Greek merchant was treated with stupidity and cruelty by the 'vali,' so was the Turkish farmer. And, in addition, the Turk alone was condemned until 1909 to compulsory service in the Imperial Ottoman Army, from which the Christian was exempt in return for the payment of a small tax. Because the missionary left many of the characters and many of the facts out of his picture, the American people received an incomplete impression of who were sinners and who were sinned against. They were totally unaware that Moslems and Christians suffered almost equally under a rotten imperial rule. In order to raise funds, missionaries, and more recently relief organizations, have often exploited half-truths, with the result that the American mind became closed to the patent fact that all peoples of the Near East, regardless of nationality or religion, have been common victims of common misfortunes. Once the flood-gates are opened, they cannot be closed at will. But the new order means, fortunately, that the missionary must find a new approach not only to his constitutents in the Near East but also to his friends and supporters at home; this means much to the cause of peace and good-will."

Islam in Burma

In the very nature of the case Burma, "the land of sunshine and pagodas" is counted one of the great Buddhist strongholds. Here one finds the wonderful Shwe Dagon Pagoda, the most famous shrine of Buddhism in all the world, and here each year come thousands of Buddhists from many lands to worship. But even so some 35% of the population of this wonderful land, the richest and most progressive Province of the Indian Empire, are in no wise connected with Buddhism. There are peoples of many religions here in this land for, as the writer said in an article published ten years ago, "If America is the 'Melting pot' of the West then Burma is none the less that of the East," for here come together Animists, Shintoists, Confucianists, Hindus, Jains, Sikhs, Moslems as well as others. It is of the latter that we would have the reader think with us for a short while.

A century ago, when Adoniram Judson landed in Burma, there were only a very few thousands of Moslems in all of Burma. Some had come down the coast from Bengal and had settled among the Arakanese and Chittagonians, but except for these there were none in Burma. But it was not long after the taking over of Lower Burma by the British at the close of the First Burmese War that Moslem merchants began to come to Burma for purposes of trade, and soon from every section of India Moslems began to migrate from their homes to what they saw was to become a rich field for their efforts and their investments. It is estimated by some authorities that there are some 550,000 Moslems scattered over Burma to-day, and they are to be found from Myityina in the extreme North to Mergui in the extreme South, and from the Valley of the Salween in the East to the shores of the Bay of Bengal on the West. Though most of these are of the merchant class, there

are Moslems of every class from the paddy grower to the opulent mill-owner and exporter. Many of Rangoon's merchant princes are Moslems. Much of the business of this great city with her population of some 450,000 and also much of that of the great and rich Province of Burma is conducted by Moslems.

Since the Moslem community of Burma have come from every section of India it is to be expected that the languages spoken will be varied. While this is true, yet a great majority of the Moslem people speak Urdu. There are a number of schools in the city of Rangoon supported by the Moslem Community, among them the Bhymeah High School, Randaria High School and the Moslem High School. All of these schools are Anglo-Vernacular Schools with Urdu as the second language. In the Baptist and the S. P. G. High Schools for Indians in Rangoon there are Urdu Departments, but in each school this department is neglected, and so practically nothing is being done in the way of Christian education for this great community of people.

In the matter of Evangelism nothing is being done among these people. Surely there is a splendid opportunity for work here, and there is little doubt whether there is a people so prominent and so advanced and yet so neglected as the Moslem community of this land. In the city of Rangoon there are some eighty or eighty-five thousand Moslems and, having emigrated from their homes in other lands and having come to a strange land, they are more susceptible to the influence of the preached gospel than in their own land. Of course, they are still Moslems, and many of them quite bitter towards Christianity, but at the same time there are many of them who are quite friendly towards Christianity, and who would gladly have their sons in Christian schools if our Mission Schools were properly equipped and able to take advantage of the opportunity that is now theirs. For some years the writer was in charge of one of our larger Mission Schools in Rangoon, where we had some 150 boys in the Urdu Department, and in this work I became quite intimate with a number of the prominent Moslems of the city. Never have I been treated in a more friendly and a more gentlemanly way than in my dealings with the leaders of this Moslem community. Removed from their own lands where they are dominant, I am sure that the Moslems of this field present an opportunity scarcely equalled in Moslem fields, and yet practically nothing is being done. Oh, that we were in a position to take advantage of this opportunity to enter an open door, for surely it would prove to be an effectual one in reaching a part of the Moslem world so long and so greatly neglected.

The Bahai movement has affected the Moslem community here to no great extent. While we have quite a few Persian Moslems, they have not yet come in such numbers as to make themselves greatly felt here.

The Moslems of Burma, and more particularly the Moslem community of Rangoon are a progressive people. Scattered throughout the city are some thirty mosques, some of which are splendid structures. Quite a number of them are in the very heart of the shopping district of the city, and in some cases the entire outside of the mosque, except a single entrance, is filled with shops of various kinds, which bring in a splendid income for the trustees of the mosque in question. Here, as

elsewhere, the Moslems are very religious, and at the time of prayer their mosques are often filled with worshippers. Though in error, and far away from the truth, their religion is a virile one, and in their faithful performance of such duties as the Koran lays upon them, these Moslem people can teach us some lessons which we need to learn.

WILL H. DUFF.

Rangoon, Burma.

The Story of a Christian Turk

By an Armenian

Badvelli Hovhannes Haroutunian, an Armenian of Tondragerd, after finishing his studies in Erzeroum, Asia Minor, was sent as a preacher to the small town of Pakaridj in the district of Kemakh. During the first year of his ministry the services were of an informal type, more like gatherings of friends in a home circle. People of all classes, even some Turks, attended these meetings.

The Turks were not a majority in the town; there were only six or seven families of Turks who could understand the Armenian language as their mother tongue. Therefore they were really interested in these community meetings, and came very often, and one of them, Kalandaroghlou Husein, attended the meetings as regularly as a permanent member.

This went on for about five years, when Badvelli Hovhannes Haroutunian (in 1880) was obliged to leave the town for family reasons, and went to Trebizond. Another preacher came to Pakaridj, and took charge of the meetings. Kalandaroghlou Husein attended the meetings regularly as usual, and applied for baptism. His request was approved and he was baptized and was called Hovsep (Joseph), participating in the Holy Communion with the whole Church.

Badvelli Haroutunian returned from Trebizond in 1883, and rejoiced to find that Husein was already baptized and had joined the Church. They needed a regular church building for their meetings, and they undertook to raise funds for a small building. The first contribution was made by the Christian Husein, who gave thirty pounds gold ($145) toward this purpose. He put his heart and soul into this matter and helped the construction very actively.

This activity of the Christian Husein aroused the envy and animosity of the other Turks, who applied to the Government and reported the fact of a Turk's turning Christian. The Government followed up the matter. Husein was arrested and imprisoned. He persisted in his new faith. After some time he was set free with the idea that he would come to his senses and repent. However Husein did not show any sign of repentance and attended the church meetings as before. Then he was arrested again and was condemned to expulsion from the town. He was expelled, but, not long after, he was released, and returned home again. The local government, getting angry over this matter, issued orders for his arrest the third time. Husein was arrested and was brought for trial before the Kaymakam (governor) of the District. Badvelli Haroutunian was also called before the court as the person responsible for this scandal, and was given a seat by Husein. The Kaymakam spoke furiously against both Husein and Badvelli.

However Husein confessed his faith courageously, and made it clear that nobody else should be held responsible for his conduct,—he told that he had accepted Christianity of his own accord and good will.

Therefore the Kaymakam said, "Koran, or the Bible? liberty or expulsion? Tell me immediately!" Husein confessed again his faith in Christ.

"Then," said the Kaymakam, "you are condemned to expulsion!" Husein was expelled a second time.

Somehow this incident was heard at Constantinople together with some other like incidents in other parts of the country, and the Sultan was compelled to issue orders to let these men free temporarily. Husein was released and returned home again, but this time much broken in health as a result of the imprisonment and persecutions, and finally fell sick seriously. He felt that the end was near. He called Badvelli Haroutunian and made a legacy for his property. Badvelli very wisely wrote the deed so that there should not be left any room for trouble in the future. He separated and bequeathed shares to the Gregorian church and school, to the Moslem mosque and school, for repairing roads, to his wife and children, and even a share to those who would wash his body for burial, and also a large part to his own beloved church. Then he took his gold watch, and as a token of his gratitude and love gave it to Badvelli Haroutunian, who has been using it as a sacred souvenir for thirty-eight years.

After the death of Husein a great discussion arose as to who should bury him; the Christians or the Moslems? The Moslems at last refused to bury him, as he had not confessed Mohammed before the Imam in his last moments, therefore Badvelli Haroutunian performed the burial service according to the Christian custom.

However, all this had left a bitter feeling among the Moslems, and excited by the spirit of vengeance they turned upon Badvelli Haroutunian and began to persecute him. After some struggle Badvelli was obliged to leave the town, his beloved church, and the community. He came to America and got settled in Fresno, California, where he still lives in his seventy-fifth year of old age.

(Note: This story was told me by Badvelli Haroutunian himself in Fresno last year. I asked him to put it down in writing, and he did so. In fact the above paper is a verbal translation of his own description in Armenian.)

An Eye-witness.

Islamic Sacrifice Among the Hausas

In *The Drum Call,* published by the Presbyterian Mission in the Cameroons, a native Christian gives an account of the feast of sacrifice as observed by the Hausas in West Africa:

"The other day I went to see the Hausas conduct one of their great sacrifices. These Bafia headmen like the Mohammedan religion which the Hausas teach them because it interferes neither with their polygamy nor their fetishes.

A large crowd of people were gathered on a hill top. They sat down in rows. Each person sat on a sheep's skin. Their sandals were off. Their turbans remained on their heads. Their minister (*mollah*) was

before them all. He raised a big cutlass, and laid it beside some large pans. He raised these pans; whereupon each person bowed his face to the ground and raised his hands towards heaven.

The minister had a small piece of paper in his hand from which he read in his language (Arabic) while two Bafia boys translated. Raising his voice, he called out to the crowd:

God hates tale-bearing: tell no tales about the affairs of others.

God hates hatred; have no hatred in your hearts.

God is but one; there is no other.

God is all powerful. He rules everything. He knows the name and the number of everything.

God is dishonored if a man says he will not die. Where is David? Where is Solomon? Did I not take them?

The atoning sacrifice to God is a sheep, a sheep that is strong and perfect in body. This sheep will bear away all our sins.

Then they prayed. Finishing their prayers they killed the large male sheep there before all the people. This sheep bore away all the sins of everyone in that company.

The minister told them about receiving eternal life. But they seemed not to know how to receive it. Their hearts are dark at this point."

The Black-Stone at Mecca

The following answers were given by *The Sunrise* (Qadian) to a query about the *Hajar-ul-Aswad* (Feb. 7th, 1929):

It is a piece of black stone set in the wall of Ka'ba and generally believed to be the only remnant of the material originally used by Abraham and Ishmail for its construction.

No special sanctity attaches to it apart from the fact that it reminds us of the building by Abraham of the House of God which during the ages became the means of the manifestation of God's Glory, Might and Majesty. It is also considered to point metaphorically to a prophecy of the Bible which, according to our belief, was fulfilled in the person of the Holy Prophet. The prophecy is as follows:

" Jesus said unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: This is the Lord's doing, and it is marvellous in our eyes?

" Therefore I say unto you, ' The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

" ' And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.' "

A Village Book-Shop in the Delta

Shebin-el-Kanater, one of Egypt's typical Markaz towns, has a population of 12,000, and lies about twenty miles N. N. E., of Cairo. It is surrounded within a radius of seven kilometers by fifty to sixty villages, with populations varying from two hundred upwards—a total perhaps of 70,000. A big weekly market is held here on Sundays, when thousands flock in from far and near. Less than three per cent of these 70,000 are merchants or skilled workmen (carpenters, weavers, etc.) all the rest being simple *fellaheen,* and the vast majority work in

the fields. Only about ten per cent are literate—Shebin itself boasts a slightly higher proportion.

The other week Dr. Zwemer and I, after a good bit of hunting, lit upon what we were told was the only book-shop in Shebin. It hardly came up to the standard of a London book-store! It consisted of one room only, mud walls and floor, with the street side open to the public, save for a crude counter. A few shelves were fixed around the walls, and everything was plentifully coated with grime and dust. The stock-in-trade appeared to be sundry groceries and oddments, such as lamp-wick, matches, soap, cigarettes, a few sweets, etc., the whole not worth more than £1 or £2. An important branch of the business was that of making small brass seals, the common substitutes in this country for finger-prints of illiterate peasants. For curiosity's sake we got him to make me one, with my name in Arabic characters, and it was interesting to find that by Government order a careful register was kept of seals supplied and finger-prints of identity (in my case signature). The literature for sale was carefully concealed in some drawer or on a dusty shelf, and the shopkeeper seemed far from anxious to do business with us.

Now as to the actual literature he sold. As I write, my purchases lie before me on my desk. Frankly they do not look very attractive or inviting. With one exception they are all thin paper leaflets of from ten to thirty pages, the slightly larger volume is a pocket manual of Dervish Prayers, with thin cardboard covers. Several of the booklets are very soiled, having evidently been used and returned by customers, presumably for a fee of one or two farthings. Some of them, too, are so cheaply made that they have for outside wrappers old pages of other books. For example, a book on Magic has for its cover a page from an old arithmetic book. I think we obtained samples of his whole stock, —just a score altogether. At least eighty per cent of them are of a distinctly religious character, and only one (Proverbs and Riddles arranged for grammar practice) could lay the least claim to educational value. Three of them are low-class humorous stories of doubtful morality, and a booklet on "New Egyptian Laws on Divorce" was published in 1920, since when many changes have taken place. A rough classification, with titles, follows:

1. *Books on the Koran:* Last Portion of the Koran, How to Read the Koran correctly, Difficult passages in the Koran explained, Chapter "Yay-Seen" used at Funerals.

2. *Books on Prayer:* Prayer Manual for Dervish Orders, with receipt forms for monthly subscriptions.

3. *Religious Books:* Commands of Mohammed to Ali, consisting of religious precepts, Proverbs and Riddles arranged alphabetically, Poem on Unity of God, New Egyptian Laws on Divorce, Eschatology, Resurrection, Heaven and Hell, Religious Magic, Amulet.

4. *Religious Poems and Stories:* Ahmed-il-Badawi and the Noble Christian Girl, Mohammed's Shirt and the Arab, Abraham the Friend of God, Sarah, Hagar and Ishmael, Sayings of Moses, and Story of the Skull (Golgotha).

5. *Secular Stories and Poems:* The Clever Concubine, The Bear in the Cave, Lady Mary, and the Serpent, The Telegraph Wire, The Steam Engine, Telephone and Telegraph.

The type of book-shop that sold the above-mentioned is not strictly legal, as the police are making efforts to stamp it out, and this fact probably accounts for the suspicion and reluctance with which we were served. Cairo being so accessible, the few local *effendiya,* etc., apparently go there for any books they want, and a news vendor retails periodicals in the streets daily. Even allowing for this, however, the backward state of the bulk of the people is painfully evident when such a paucity of literature, not to mention its quality, is tolerated in a well populated area like this. The tastes of at least half the "literates" do not rise above the books described.

H. Frank Roe.

(Egypt General Mission has a hospital accommodating from sixty to seventy patients in Shebin, and serves the whole area around for some miles.)

Among the Moslems of Cyprus

A graduate of the School of Religions at Athens tells of his third summer's work among the Moslems of Cyprus:

"Cyprus has a population of about 340,000. Of this number sixty thousand are Moslems and the rest are Orthodox Greeks. They live almost all over the island in towns, and largely in villages. Their main occupations are farming and office-holding. Economically and culturally they are on a lower level than their Christian neighbors. However, they are trying hard to better their conditions through schools and through contacts with the Moslems in Turkey.

"Their religious situation is not improved. They have lost much of their former zeal and the ebb is continuing still, causing moral ravages in their homes. Religious leaders have no influence over the people. They have not the ability for it. The people are left to themselves, lamenting their present situation, which is growing worse and more hopeless year after year. When one visits town after town, and village after village, one is struck with the growing indifference of Moslems towards their religion and religious institutions. Economic and national problems have mostly supplanted their interests in those subjects. One rarely sees young Moslems attending the Mosque Services. They are openly against them. The old generation also has lost much of its former faith and zeal. However, both young and old are not agnostics; they simply have lost their interest in religion. There are more than two hundred mosques all over the island, together with fifteen *tekyehs* and Seminars. Some of these mosques are quite large, mostly huge, ancient Catholic Cathedrals of the Venetian period, and Greek Orthodox Churches, transformed into mosques during the Turkish dominance. But in spite of this large number of mosques, the Islamic religion in the island is losing its grip on the once faithful. There are various reasons for such a situation. It might be due partly to the ever-accelerating changes in Turkey, which affect so much the age-long religious traditions of Islam. Moslems in Cyprus are very much influenced by everything that goes on in Turkey, and feel their very existence dependent on that country, especially in the fields of culture and economics. Other reasons might be the ignorance of the Khojas, who cannot cope with the new situations to make religion living and attractive to the young generation.

"The Moslem religion has been a matter of expediency with these Turks in Cyprus. It is not a living issue with them. Their lives are not welded with it; so they can easily change upon an order, or if they are convinced that it is written so. And this mentality I met everywhere among the ignorant Moslem class. However, during my trips I came into contact with more or less intelligent and educated Moslems also. During past years we had distributed thousands of pieces of Christian literature both in towns and villages. I saw quite a number of men who had read them thoroughly, almost all of them spoke highly on the intelligent representation of the Christian way of living in this literature. Some of them asked for more. Many said that they were impressed much by it. My opportunities were limitless to discuss with them the abiding things in Christianity. There were results also. In a far village I had known a Turkish official and had offered him some tracts, among them one about character and self-control. When I saw him back this summer he praised much that tract and confessed that he had read it at least four times, and as a result of it had left the use of intoxicating liquors and tobacco. Certainly I was glad to see a tangible result of our efforts in Cyprus, but meantime I thought how many lives were touched by this literature in these towns and villages who would not come and declare it openly but rather keep it in their hearts. The Kingdom of God is like unto a mustard seed which grows in secret. An organized work among them shall bring these seekers forth into the light. Surely the harvest shall be great of what we have sown in the former years because of the inherent value of this seed."

Christian Industrial Colonization on the Lurish Borderland

More than a quarter of a century ago, when I first came to Persia and had been but a few days in the country, a veteran missionary told me that it had been one of the dreams and desires of his life to see a tract of land in the hands of the missionaries to be used as a refuge, a home and a means of livelihood for converts from Islam, when they had no other place to go. This idea was in my mind for twenty years before the opportunity came to work it out. During this period, certain conclusions were reached which defined the aims and the *modus operandi* of the project.

1. It must be made self-supporting, self-propagating and self-governing as soon as possible.
2. The nucleus of the work must be a Christian colony.
3. It must be essentially a village enterprise.
4. While the feature of providing refuge and employment for persecuted and needy converts is important, the main object must be to reach, teach and train village children and young people. It is clear that the longer and more completely children are under Christian influence and training, the better will be the results. Boarding schools should give better results than day schools, and orphanages better results than boarding schools. Orphan children and waifs, who can be gathered in, constitute the most hopeful material for instruction and character building.
5. The Institution must be essentially a neighborhood centre. It

must be readily accessible to all who seek advice and aid, and it must be willing to help the neighboring village communities all it can.

6. While based on the land, the institution must give training in simple industries, the development of which is greatly needed in village life.

7. It must be an evangelistic centre for the neighboring village communities and must be a training school for evangelists. The young people who leave this institution and return to their own villages, must be prepared not only to introduce improved methods of agriculture and new and better industries among their friends and neighbors, but they must be filled with the love of Christ and a passion for the salvation of others.

Six years ago I secured a tract of over a thousand acres of land. It is situated near the village of Faraman, about fifteen miles from Kermanshah. It contains two large plains of arable land and hills and valleys with grazing for hundreds of sheep and cattle. For nearly four miles it borders the never failing Karasu river. We built a compound near the river, and when we occupied it, our colony numbered seven men and boys and one widow woman, who baked bread for us. We had difficulties and privations, but gradually the way became smoother. Enemies became friends. The leaven of the Gospel began to work. The influence of life began to tell. Our colony grew. Our boys found Christian wives. We had Christian marriages with Moslem neighbors for guests. New families joined us. Children were born and consecrated to the Lord in baptism. One winter there was a famine, and God sent us a number of orphan children. From time to time other orphans have been brought to us, and all of these children have been wonderfully transformed in the atmosphere of our Christian home, and are now a very important element in our work.

The industries we have been working on in a simple way are carpentry, black-smithing, tin-smithing, and masonry. Lately we have added broom-making. The girls are trained in domestic arts, housekeeping, sewing, dairying, spinning, clothweaving, etc. For spinning we have introduced a wheel made in England, simple and easily reproduced, and yet an immense improvement over anything used in the Orient, or even the wheels of our great grandmothers. For weaving we have introduced the automatic hand loom made by the Salvation Army in India.

In agriculture we have not tried to go too far beyond the people in the use of modern methods, but are endeavoring to induce them to follow us. We have used simple tillage tools and other implements, e. g., a walking wood-beam plough, which native smiths have made for us locally from an American model, cradles for harvesting, etc. Rotation of crops, proper fertilization, destruction of insect pests, first principles of dry farming, and reforestation of the hills are some of the points we have been emphasizing.

The principles we adopted at the beginning still hold, and beyond them we have not yet gone. We are still only beginners at the "Faraman Industrial Farm School and Orphanage." We have made mistakes, and are still making them. We have much to learn, and probably some to unlearn. But we have hopes and plans and convictions.

Kermanshah, Persia. F. M. Stead.

A Grave in the Desert

Miss A. Mildred Cable, author of *Through Jade Gate and Central Asia,* gives this interesting account of a pioneer missionary, in *The British Weekly* (August 15, 1929):

At the place where North-West China merges into Central Asia stands the historic town of Suchow. It is the last town of China within the enclosure of the Great Wall, and for centuries a stream of disgraced officials and deported criminals passed through its gates to the land of exile, from which there was no hope of return. On the other hand, Suchow is the first stage reached by the weary traveller whose journey has lain over the endless stretches of the Gobi wastes. Desert wearied eyes rest their strained vision on its oasis verdure, and the sound of its running waters is a relief to ears tried by the deathly wilderness silence.

In the earliest years of the seventeenth century a traveller of most unusual aspect entered Suchow by that city gate which faces towards the stony plain. He was thin, tanned by sun and wind and travel stained by many months of journeying.

Had one approached him and asked, as caravan custom demands: "Stranger, what is thy name? Whence art thou and whither bound?" his answer would have been: "My name is Benedict de Goës. My father's house is in distant Portugal, but this, my journey, is taken from Lahore to Hindustan over the wind-swept Pamirs, and I am bound for the land of Cathay."

Although Suchow proved no hospitable refuge for Brother Benedict, its inhabitants viewing him first with suspicion and then with open antagonism, yet he tarried here for long, lonely, dreary months, waiting an answer to the message dispatched to Peking. When this came he would have permission to proceed to the court of the Ming Emperor and join his superior, Matteo Ricci. By their combined efforts the great question as to whether Cathay and China were one and the same land would be finally decided, and the missionaries of the Catholic Church approaching from East and West would join hands at Peking.

The life of de Goës was, during the eighteen months of his isolation in Suchow, embittered by the hostility of its population.

Loneliness, lack of suitable food, the strain of high altitude, as well as the fatigues of the long desert journey, combined to undermine his physical frame, and as the weary weeks and months went by, leaving him in utter isolation, he first lost courage and with courage hope declined, while bodily weakness grew.

When Ricci's long-hoped-for messenger arrived Brother Benedict's days were numbered, and a little later all Suchow was saying, "That cursed foreigner is dead."

The message of welcome from the Imperial Court which reached him on his dying bed proved him to be a man of importance and consequently one to be feared. "His grave," men said, "must not be near the town lest his injured spirit bring trouble on us." Within a few days the report was current that the dead body was supernaturally heavy. It could not be lifted, and the man who touched it would incur the fury of his gods. Nevertheless, a stranger to whom the Son of Heaven sends his greetings must be given honorable burial. "He,

as we," said the Moslems, "worshipped the one true God, and he wore our dress. Let us bury him according to our rites." Swathed in long burial bands of white cotton, the corpse was carried by his persecutors to its grave, which, by order of officialdom, must be twenty miles away, without the boundary of the Great Wall.

During the centuries which followed a great tradition grew up around his memory among the people who had been so bitter to him in life. It became the custom for Suchow Moslems to make a yearly pilgrimage to the lonely grave, offering sacrifices and performing rituals, though the man's name and the purpose of his mission came to be forgotten. Gradually the sepulchre was known as "The Grave of the Venerable," and on the nineteenth day of each recurring fourth moon a train of horsemen still rode out to visit and repair the grave, which custom prevails to this day.

More than three centuries later, on Christmas Day, 1928, the infant Christian Church in Suchow was celebrating the festival of the Birth of Christ, and in the company was a converted Moslem, who told the tale of the Grave of the Venerable.

The first Christian pilgrimage made to the Grave in the Desert was by three missionaries desirous to honour the memory of a brave soldier of the Cross. The road there lay through scattered farms, which presently were left behind, till a herd of camels grazing on the horizon was the only sign of life. Crossing a tiny stream which spread into a swamp and watered a patch of green carpeted with iris and celandine, they passed through a breach in the earthworks of the Great Wall, and the utter desolation of the Gobi sandhills came in view. Behind the loose sand lay an arid stretch of waterless land, in whose barest wind-swept spot stood the crumbling ruins of a broken-down enclosure surrounding a mound, whose contour has never been obliterated even by the terrific gales and devastating sandstorms of this region.

Here lie the earthly remains of that courageous, steadfast soul, called by the Chinese "The Venerable," but known to the Church of Christ as the bold pioneer who was first to cross the sterile Pamirs and the dreadful Gobi to Cathay as lonely witness to the faith—a member of the Society of Jesus.

Density of Population in Turkey in 1914 and 1927

Until the end of 1927 no reliable figures were available for the population of Turkey. On October 28 of that year the Turkish Government carried out a systematic census, the first to be made in that country in accordance with the requirements of modern statistics. M. Th. Lefebre, in the *Annales de Géographie* for November, 1928, makes an interesting study of changes in population density in Turkey, based on a comparison between the figures for the 1927 census and those for an approximate assessment made in 1914. The total population of present-day Turkey shows a decrease from 15,702,663 in 1914 to 13,660,275 in 1927. This is largely the result of the Great War, the War of Independence (1920–1922), and the exodus of Greeks and Armenians out of Thrace and Asia Minor between 1922 and 1924. Of the 63 vilayets of Turkey, 49 show a decrease of from 6 to 75 per

cent. on their 1914 population. The regions of normally scantiest population have suffered greatest losses, especially the Bitlis, Van, and Hakkari vilayets of the mountainous south-east. The more densely populated regions have been less affected; for example, the Black Sea littoral east of the Qizil Irmaq, the rich alluvial plains of Western Asia Minor, where losses of Greek and Armenian population have been compensated for by an influx of Turks and Jews, and, above all, the Istambul vilayet. The city of Constantinople has suffered through the removal of the capital to Angora, but the Istambul vilayet as a whole has remained a focus of population for all Turkey. In five vilayets, mainly in the north and west of the Anatolian plateau, the population has remained stationary. In eight it has increased by from 1 to 26 per cent. The main zones of increase are Zonghuldaq, where coal-measures are under exploitation, the southern vilayets of Malatiya, Mersin, Adana and Jebel Bereket, and three northern vilayets, Bozoq and Bolu, owing to railway construction, and Angora since the transference of the capital thither from Constantinople.—*The Geographical Journal* (London).

French Influence in North Africa

Writing in the *Journal des Missions Evangéliques* for March, Monsieur F. Faure contributes an excellent article dealing with the work of Protestant Missions among Moslems, Jews and Europeans in North Africa. The two former peoples represent the old civilization of Asia; the latter, the new civilization of Europe. Intolerant Moslems, bigoted Jews and irreligious Europeans alike come under the evangelistic, educational and philanthropic efforts of the Protestant Missions.

In Algeria, Islam is rapidly losing ground, and its hold is especially loosened over those Arabs and Kabyles who have received a French education, who have served in the army, or who have spent some time in France as students or workmen. This latter class is very numerous, Paris alone having tens of thousands of Kabyles and Marseilles thousands more. It is among the Kabyles of Algeria that the Gospel is achieving its greatest success. This race, whose remote ancestors were probably Europeans, and who crossed into North Africa from Europe, is assimilating French culture with avidity. The Kabyles were formerly a Christian people, and despite nearly a thousand years of Moslem rule they have never entirely lost their ancient tribal traditions and social usages.

Monsieur Faure concludes his article with an appeal to French Protestants to found, in the university city of Algiers, a Christian Institute for the dissemination of Christian influence, and for the development of the intellectual life of young men. The nucleus of its members would be Franco-Algerian Protestant youth, and to these would soon adhere the representative young life of Algeria, Arabo-Berbers, Jews and French.

The Frankincense of Oman

Mr. Bertram Thomas, Financial Adviser of the Sultan of Muscat, is a student of ethnology, and has recently crossed the border lands of Rub' al Khali in Oman. In a paper read before the Royal Geographical Society he gave an account of this journey. Wady 'Afar is the chief

center of the incense trade of present-day Arabia as it has been for centuries.

"An hour short of the wadi we saw the *Mghur* (frankincense tree) for the first time; in appearance a young sapling, with no central trunk, but a clump of branches springing out from near the ground, ash-colored bark, and studded with diminutive crumply leaves. Local camels will eat these leaves. Hamuda dismounted and brought a specimen of frankincense (*liban*) in the raw condition on his dagger-blade for me to see; it resembled lard of a green transparent color, and was very fragrant. The process is that the collectors—women as well as men—make a slight incision in the bark from which the sap exudes, and a week later they return to scrape off the dried resinous substance, pear-shaped and aromatic, and send it to the coast for export. In ancient times this magical produce was used by the Egyptians in the process of mummifying sacred bodies. It still serves a religious purpose, but is now sent east to the temples of India.

"As we approached Wadi 'Afar we saw some camels couched there, when suddenly a rifle-shot halted us. Hamuda, the *rafiq,* went ahead to investigate, and came back with the information that all was well, but that he had been covered by a rifle throughout his explanation. Mutar, the marksman, had, it transpired, some years before murdered his cousin for supposed witchcraft, a common affair, and still regarded all with a hunted and suspicious eye.

"This word 'Afar may mean either 'red' or 'clouds' in the Hadara languages, and in consequence it appears to me to have given its name to the entire province. Thus Dhufar=Dhu Afar is susceptible of two meanings, 'The red country' or 'the cloudy country.' Local conditions satisfy either meaning. With some Dhufar has been equated with Ophir.

"We turned out of the red-banked Wadi 'Afar, rich in many varieties of camel thorn, and where the flat-tailed lizard is again common, and passed through a magnificent natural orchard of frankincense trees four miles square, in country chiefly stony with patches of black lava. Beyond, a wide plain reminding me of the Jordan valley, opened on its far side to the entrance to Wadi Dhaghaub, where we halted for the night."

Islam in Africa

Mr. Dugald Campbell, who has just completed a third long desert journey in the French Sudan, writes as follows:

"I was thankful to read the article on 'Islam in West Africa' by Mr. F. Deaville Walker in your April number. It is time a halt was called to the persistent talk of Islamic progress in Africa, and its frequent comparison to a prairie fire, sweeping all before it. As far as active propaganda and aggressive efforts on the part of Islam to win converts, and of such successes obtained, I have no personal knowledge, though I have travelled through the greater part of Africa.

"I have gone through the Senegal from end to end, southern and eastern Mauretania, the French Soudan and Niger Colony, Colonie du Chad and the Cubangui-Chari (including Nigeria), and I cannot cite a single instance of any tribal or other conquest of the Crescent, though I can tell of scores of definite and verifiable conquests of the Cross.

"I have known some professing Christian Coastmen going for trade purposes to Moslem centres such as Abecher in Ouadai, Kano in Nigeria, Coomassie and Timbuctoo, and wearing Moslem robes to prevent persecution in business, and to help trade. I have known Moslems, Moors, Arabs, Wolofs, and many Soudanese of different tribes, who have been definitely converted as the result of reading the Scriptures, the testimony of missionaries, or of a wandering witness of Jesus Christ. I have yet to learn *bona fide* instances of the Koran replacing the Bible in any part of Africa, or of Mohammed winning the faith and affection of many pagan or Christian Africans.

"The day of Moslem progress and advance is past. Its earlier trails were trails of blood—I have seen these—its chief commerce was slaves, and its advent has ever been marked with lessons of lust and license to sin. These have been its main attractions to pagan peoples, or weak Christians.

"Timbuctoo, once the centre and seat of learning and strict adherence to the Koran, is today a hotbed of drunkenness, vice in every form, and is fast becoming a city of ignorance and Islamic indifference. So I found in a dozen other, once famous, cities of the Niger.

"The excellent work of the Christian and Missionary Alliance in French West Africa, with its splendid band of pioneer men and women, is making a big mark on at least four of France's nine West African colonies. They are the only evangelical force along the last trail of Mungo Park from Bamako to Gao. The many conversions of Moslems, the translation of Scriptures into many Soudanese languages, and the daily itineration of their missionaries far and wide, is doing much to block any potential advance of Mohammed's Koran-chanters."

A CORRECTION

We regret that through an error, the article on "The Human Geography of Northern Libya," page 411 of the October issue of THE MOSLEM WORLD, was attributed to the *Geographical Review* (London), when it should have read the *Geographical Review* (New York).

BOOK REVIEWS

Temple Gairdner of Cairo. By Constance E. Padwick. Society for the Propagation of Christian Knowledge, London. 329 pp. 7s. 6d.

To write a review of this book is by no means easy; for one thing, the impulse to quote is hard to restrain, and for another, the easy flow of the story, the artistry of the whole thing, the pulsing human interest lull one's critical faculties to sleep and one is swept on by the sheer beauty both of the life and the manner of its presentation.

The Rev. W. H. Temple Gairdner, scholar, Arabist, musician, missionary to Moslems, writer, was above all a man of the Spirit, and Miss Padwick's task was a hard one, for she had not to depict stirring events, but to give a portrait of a character. With a wonderful balance she has etched in childhood and schooldays and the turmoil and clash of interests at Oxford. These early chapters are a literary gem; in the space of forty-six pages we are given Temple Gairdner's life till he left college. A series of vivid word pictures make us see the two homes from which he sprang; Rossall where he was at school; East Anglia, Glasgow and Oxford in the 1890's. There is hardly a superfluous word, and irrelevant details are not allowed to obtrude.

Against this background the great crisis of Temple Gairdner's spiritual life stands out with startling clearness. With a delicacy of feeling one appreciates, the writer leaves him to tell his own story of his meeting with the Beloved. It is here that we find the key to all his after life and we must quote from his own words:—

"I suddenly found myself inhabiting a new world, breathing new air . . . I went . . . and put in hand that text I always had in my rooms 'Behold I make all things new' . . . for I was walking in a world indescribably beautified, indescribably lovely: with my heart exactly as the heart of a bride with her lover, so overmastering was the realization of the Presence—I had almost said the embrace of Christ . . . I stayed up a day or two just to enjoy solitude with the unseen Lover, and when I went down to Glasgow I did not go alone."

And in that relation of the lover and the Beloved we trace through the book the key to that reckless giving of all he had which was so characteristic of him, and which was one of the things that so endeared him to men. It was the giving of a lover. But this lavish giving was not the thoughtless generosity of the spendthrift, as is very evident from the book, but the deliberate sacrifice of great gifts of mind and heart for "the pearl of great price." The rich variety of these gifts is well brought out by the writer, as is also the unflinching courage and loyalty, which never refused the limitation and curtailment which fell to his lot right to the end. He had the Pearl, and being a man who had

written "I hate ingratitude like the very devil," what could he do but give his all in return.

In this connection one regrets the note, struck again and again by the author, of waste of great gifts, diversion to small things; for Gairdner's life turns the mind irresistibly to the woman "with an alabaster box of ointment very precious," and how "she brake the box and poured out the ointment." It was not Christ who said "To what purpose is this waste?"

From a literary and artistic standpoint the early chapters are perhaps the best, for they are written with a detachment which is not so possible when the writer becomes the colleague and close friend. This lack of detachment has been criticized by more than one, who have complained that the book is obviously the work of a close friend. Let us be thankful it is, for only an understanding friend could have given us this account of the unfolding of a singularly sensitive and lovely soul.

X.

Eugene Stock, a Biographical Study. By Georgina A. Gollock. Church Missionary Society, 1929. 198 pp.

Dr. Stock was the leading missionary historian and statesman of the English Church through the last quarter of the nineteenth century and well into the twentieth. We may be glad that the first study of his many-sided activities has been carried out by so competent a comrade and expert as Miss Georgina Gollock. She has rightly given a prominent place to a lucid and interesting outline of Dr. Stock's monumental History of the Church Missionary Society, which well illustrates the steps by which this Society was led to the development of its great work among Moslems. The reader who studies this outline will want to follow out in detail the story unfolded by Dr. Stock, especially in his chapters on India.

The first efforts of the C. M. S. for evangelizing Moslems were directed towards revival of the ancient churches of Mediterranean lands. Political conditions in Turkey of the early nineteenth century necessitated a withdrawal, and it was not till 1882 that Egypt was reoccupied. The growth of the work there and its fruit in the formation of an infant church from among Moslems has lately been delineated by Miss Constance Padwick in her moving biography of Temple Gairdner. But meanwhile the experience gained by Karl Gottlieb Pfander during his work as a C. M. S. missionary in Georgia (1825–37) had fitted him for most valuable work in Agra (from 1840) as colleague to Thomas Valpy French. Henry Martyn could not go to India as a C. M. S. missionary in 1806, for missionaries were then excluded by order of the East India Company, but his helper 'Abdul Masih was baptized after Henry Martyn's departure from India (1811) and presently became a member of the C. M. S. staff, being ordained in 1925 by Bishop Heber as the first Indian minister of the Anglican Communion. It was Pfander and French who specially carried on the torch which Henry Martyn had lighted. To Martyn's translation of the New Testament into Urdu Pfander added invaluable works on the Christian faith, which were translated into many tongues and are still circulated with effect. French in a very special way was the self-forgetful scholar and evangelist of Moslems. While he was principal of St. John's

College at Agra, the famous discussion of 1854 was held there between French and Pfander on the one hand and Rahmatullah and Wazir Khan on the other. It was at that gathering that two young men, 'Imad ud Din and Safdar 'Ali, first heard the gospel set forth in detail. 'Imad ud Din was baptized in 1866 at Amritsar and took the place of Pfander as a literary champion of the faith, and his works too have been helps to many a conversion. Safdar 'Ali became an official of the education department, and also wielded an effective pen as a Christian apologist. In 1872 French founded St. John's Divinity School at Lahore, intended not only as a seminary for candidates for the ministry but also to serve as a guest-house for Moslem scholars from the frontier and beyond, who should come there for intercourse and study. This hope was not fulfilled, but after training many clergy and preachers, from among both Mohammedans and Hindus, for more than fifty years, St. John's Divinity School is to become a Valpy French Memorial School of Islamics for training evangelists, of all denominations and races, in this special aspect of ministry.

Another great pioneer of missions to Moslems was Robert Clark, whose name lives, not only as the founder of the C. M. S. Punjab Mission with its centre at Amritsar, but as first missionary in Peshawar and in Kashmir, and as the promoter of the great chain of medical missions on the North West Frontier, including Kashmir, Peshawar, Bannu, Dera Ismail Khan, Dera Ghazi Khan (now extinct) and Quetta.

Neither Henry Martyn's translational labors nor the evangelism that he inaugurated were confined to India; but overflowed particularly in the direction of Persia, where Martyn translated and disputed at Shiraz. Nearly fifty years later Robert Bruce founded a mission at Narowal, a country town in the Punjab with a predominantly Mohammedan population. Later on, under the guidance of Rowland Bateman, Narowal became a veritable seed-plot of the Christian church in the Punjab, mainly through Moslem converts. But in 1869 Bruce had left it for Persia; a passing visit to Ispahan on the way to India became an abiding location, and resulted in the growth of another church from among Moslems, the possibilities of which are untold.

Such are some of the outstanding features of the development of C. M. S. work in the Moslem world. How it spread in other parts of India and in Nigeria is told in the historical work of Dr. Stock to whose memory Miss Gollock has paid a worthy tribute.

H. U. Weitbrecht Stanton.

The Manners and Customs of the Rivala Bedouins. By Alois Musil. Published under the patronage of the Czech Academy of Sciences and Arts and of Charles R. Crane. New York, 1928. pp. 712.

A magnificent and truly weighty volume, for it turns the scale at several pounds, is the sixth of its series, and is a worthy addition to the bibliography of Arabia. The book is practically an encyclopedia of the daily life of the Rivala Bedouins. Every phase of their existence is discussed in ample detail, together with the actual Arabic vocabulary of each subject. In connection with such important topics as Tents, Camels, Horses, Coffee, Marriage, War and Peace, poetry is quoted *verbatim* and at length.

Those of us who have some familiarity with Arabic will wish that the Arabic quoted had been written in Arabic letters. A system of transliteration, based on the sound values of Roman letters in Prague, is somewhat trying to English and American readers. For instance, it is difficult at first to realize that "*ejs*" stands for our old friend "*aish*." One cannot help envying the author his wide knowledge of Arabic. To be able to collect and write down the songs of the desert and translate them so graphically must have entailed much labor and a great deal of perseverance.

It would be presumptuous for anyone to criticize this volume in detail unless he had had at least as much experience of the Rivala as has the author. The tribes of the Arabian desert differ from one another so much that a knowledge of one or some of these tribes does not necessarily enable the reader to say that this is right or that that is wrong.

According to the book under discussion, the Rivala would seem to be a people of very primitive faith, full of charming folklore and quaint superstition, but with little real religion. The picture on page ten, in connection with prayers for rain, where the women carry a gown over two sticks in the form of a cross, rather suggests Sulubi influence.

The author gives us several sidelights on this most interesting tribe (the Sulub), and we wish he could have digressed a sufficient length to discuss them. The sign of the cross in Arabia is so contrary to Islamic prejudice that it is worth careful study whenever and wherever it occurs. The folk stories, such as "The Fox and the Raven," "The Race between the Fox and the Hedgehog" and "Belling the Cat," take one back to Æsop and Lukman. It is remarkable how these fables have, through all the centuries, been the common property of the world. The curious custom described on page twenty-two, under the word *Bawv* has its counterpart in northeastern Arabia, but in connection with cows, not camels. A calf-skin is stuffed with straw and set up in sight of the cow at milking time. This device is said to induce the cow to let down her milk. The same word, *Bawv,* is used for the stuffed calf-skin.

To anyone who knows the Arabs at all well, the book is bound to raise the question, "What about Islam?" The word is only mentioned twice in the book, on pages 401 and 403, where it is translated "ecstasy" in connection with a discussion on sorcery. In its larger and all-embracing significance, it is never used.

We have a chapter on Omens, another on Supernatural Gifts, and a third on Spirits and Vows, but only occasional and indirect reference to the great faith of all the Arabs. The book closes with a short and unconvincing paragraph, entitled "Hell and Paradise." Mohammed, whose name is on the lips of the Arab from morning till night, is never mentioned! It may be argued, perhaps, that religion has no part in a work entitled "Manners and Customs," but nevertheless the hold on the Arab mind of Omens, Supernatural Gifts and Spirits and Vows cannot be fully appreciated and understood, unless the central doctrines of Islam are set out in their proper relation to these other things. A reader imperfectly acquainted with the Arabs would be quite justified, after studying this book, in assuming that the Rivala are a people very much like the American Indians of Fenimore Cooper and Longfellow.

Surely this cannot be so. Doubtless there is much superstition in the desert, but above it all there ever rings the wonderful creed, "*La ilaha ill' Allah wa Muhammadun Rasul Allah.*"

C. S. G. MYLREA.

Majma'-ul-Bahrain, or The Mingling of the Two Oceans. By Prince Muhammad Dara Shikuh. Edited in the original Persian with English translation, notes and variants by M. Mahfuz-ul-Haq, M.A., Lecturer in Persian and Arabic, Presidency College, Calcutta. Bibliotheca Indica. Asiatic Society of Bengal, Calcutta, 1929. pp. viii and 146.

This book brings to light for the English reader and student of comparative religion an interesting curiosity. For all practical purposes "Hinduism and Islam have remained as oil and water" to use the words of Dr. J. von Manen, in spite of their centuries of contact in India; and save for "the purely artificial individual endeavors of an Akbar and a Dārā Shikūh" no serious attempt has even been made to bring about a doctrinal reconciliation of these two great religions. The efforts of both Akbar and Dārā were still-born, and at most created nothing more than "a little literary theological island."

At any rate, Professor Haq has placed students of Indian religions under obligation to him for giving us this interesting study of one of the most tragic figures in Indian Islam, and in fact of all human history. In the first thirty-four pages, which the translator devotes to an introduction, we are given a fascinating biography of the eldest son of Shah Jahan and great-grandson of Akbar, Prince Dārā Shikūh. We are told that he was not only born under the Sūfistic influences of the great mystic and saint of Ajmir, Mu'īn-ud-Dīn Chishtī, but that he later became a devout follower of the Qādirī order of *darwīshes*. As a *darwīsh* under the tutelage of his *Pīr* and *Murshid* Mullā Shāh he became deeply interested in the mystic depths of other religions. It appears that he had frequent conversations with a Hindu devotee of the Punjab by the name of Bābā Lāl Dayāl. He had studied Sanskrit with the pandits of Benares, and with their help produced a translation of about fifty chapters of the *Upanishāds;* a translation of the *Bhāgavad Gīta* is also ascribed to him. The result of his studies is seen in the *Majma'-ul-Bahrain,* which is a manifest attempt to reconcile the two religions of Hinduism and Islam, in which he professes to find *no difference* in doctrine and concept—the difference consisting in terminology only!

Although he was the Crown Prince, and should have reigned after Shāh Jahān, this was clearly impossible because of the superior ability in practical affairs exhibited by his younger brothers, and particularly by Aurangzīb. To give added strength to his position Aurangzīb played upon the prejudices of the orthodox by citing the heretical views held by Dārā. The result was that "He underwent a mock trial at the hands of Aurangzīb's *'Ulama,* and was found guilty of apostasy from Islam." Orders were passed for his execution, which was carried out on the night of the 21st of Dhu'l Hijja, 1069 A. H.

Majma'-ul-Bahrain is the last of several religious literary efforts of Dārā, the best known of which are his *Safīnat-ul-Awliyā,* which deals with biographical notes of 411 saints of Islam, and *Sakinat-ul-Awliyā,* which is a biography of the saint Miyān Mīr, who was the spiritual

guide of his *Pīr* and *Murshīd*, Mullā Shāh. The editor and translator of the *Majma'-ul-Bahrain* indicates that he had great difficulty in working out a reasonably pure text, as the five MSS. which he used differed in many respects, as exhibited by a list of forty variants.

The main thesis of the treatise is to show that Hinduism and Islam do not differ as to fundamentals of doctrine, but only in details. He defends his thesis in twenty-two sections following a brief Introduction. These sections are named as follows: The Elements; The Senses; Religious Exercises; The Soul; The Air; The Four Worlds; The Attributes of God; Sound; Light; The Vision of God; The Names of God; Apostleship and Saintship; *Barhmand* or Totality (*Kull*); The Directions; The Skies; The Earth; The Seven Divisions of the Earth; The World of *Barzakh;* The Resurrection; *Mukti* or Salvation; Day and Night; The Infinity of the Cycles.

The following quotation will suffice to show the method of this Royal theologian (?) which is pursued throughout the treatise.

"According to the Sūfīs, there are the two divine attributes of Beauty *(Jamāl)* and Majesty *(Jalāl)* which encircle the whole creation, while, according to Indian devotees, there are three attributes (of God) collectively called *tirgun,* or *sat, raj* and *tam,* which mean Creation, Duration and Destruction; the Sūfīs on the other hand, viewing and accepting the quality of Duration as the attribute of Beauty (Jamāl). But as these attributes are included in one another the Indian devotees name them *tirmūrat,* or *Barhmā, Bishun,* and *Mahīsh,* who are identical with Jibra'īl, Mīkā'īl and Isrāfīl of Sūfī phraseology. *Barhmā* or Jibra'īl is the angel of Creation; *Bishun* or *Mīkā'īl* is the angel of Duration or Existence; *Mahīsh* or *Isrāfīl* is the angel of Destruction."

Though the work is innocent of any power to convince the multitude and bring about a practical realization of mutual understanding between the two great religious communities, yet as Dr. J. von Manen in the Foreword aptly says "we welcome the present work in which from beyond the gulf of death the voice of Hindu-Muslim Unity has been given life again, insistent, sincere, tragic," for it has a certain bearing on the difficult communal problem of India today.

MURRAY T. TITUS.

History of Arabian Music to the Thirteenth Century. By H. G. Farmer, M.A., Ph.D., M.R.A.S. Luzac and Company, London. pp. xv., 264.

Few of us have known much about the side of Arabian culture portrayed in this book. It is with a surprised feeling of kinship that we realize that in the Arab too there has always been a need that only music could satisfy, and that down through the ages the soul of the Arab race has found expression in song.

South Arabia was noted for its music as far back as 200 A. D., when the first migration started to the North. Then the sooth-sayer was also the musician. "The first song is claimed to have been the *hudā'* or caravan song, in the *rajaz* metre, a measure said to correspond with the lifting and lowering of the camel's feet." "During the Days of Ignorance, as today, music was to be found in the private, public and religious life of the Arabs. Just as they toiled for their Assyrian taskmasters in ancient times to the joy of their songs, so the Arabs of

Al-Medīna sang as they dug the fosse around the city when the Meccans threatened them." The Arabs entered battle urged on by the voices of the singing-girls, and were lamented over by them if slain. "Music and song were with the Arabs from the lullaby at the cradle to the elegy at the bier."

That Islam should have put a "conventional ban" on listening to music (*al-samā'*) is hard to explain. Legists have been busy ever since trying to find its origin. The Koran can be interpreted to suit the view of the exegete, while the *Hadīth* has definite statements to support both sides. The first Caliphs were too busy with wars to "dally in arts." "Under Abu Bekr music was one of the forbidden pleasures." Yet in spite of this "the inordinate passion for music led to patronage in high circles, and put the hallmark of respectability and allowableness on music."

Under the Umayyads music flourished. The Caliphs were indifferent, and the impress of Syria and Persia gave new cultural contacts. Gradually the old pagan ideas of the elemental powers of music crept into Islam.

Under the 'Abbasids the Arabs reached their golden age, and the foundations of the great intellectual life of centuries were laid. Having tired of empire-making, the Arabs left their administrative positions and went back to civil life. Persian influence became strong. "The litterateurs were Persian for the most part, and, as citizens of gay and festive communities, they saw little interest in the stern ideals of Arab life which formed the background of Arabic poetry. Hence a new school arose, in which we find 'the maddest gaiety and shamefullest frivolity.'" The lists of musicians and singers, male and female, are long. One songstress was bought for 17,000 pieces of gold. The musicians and singers filled the courts of Islam from Al-Andalus to Afghanistan.

"This book has been kept free from technicalities, although the author hopes to deal with the theory and science of Arabian music, from an historical standpoint, in a companion volume." We shall look forward to it.

(Mrs.) H. A. Bilkert.

Christianity and the Government of India: An examination of Christian forces at work in the administration of India and of the mutual relations of the British Government and Christian Missions 1600–1920, by Arthur Mayhew, C. I. E., late Director of Public Instruction, Central Provinces, India. (Faber & Gwyer, Ltd., 260 pp. 12/6 net.)

The comprehensiveness, understanding and accuracy of Mr. Mayhew's earlier volume on "The Education of India" should assure to this book the careful reading which it deserves. In endeavoring to give "both a history of the Christian Missions in India and a study of the influence of a Christian government on the social, moral, and religious life of the country" the author is handling a vast amount of historical matter in quite a new way. It is a task for which he is obviously well qualified, for, along with his years of actual and useful experience as a government official in the Indian Educational Service, Mr. Mayhew has a deep earnestness and faith in the importance of Christ and the Christian message as India's only hope of uplift and regenera-

tion. For this work, as for "The Education of India," all missionary agencies in India should be extremely grateful to him. They are notable tributes to what has been accomplished, and contain besides innumerable valuable suggestions for the work of the future.

The book under review is divided into four parts with a preface and an epilogue. The preface contains a statement of the writer's purpose; Part I deals with the years 1600–1793; Part II with the years 1793–1813; Part III with the years 1813–1857; and Part IV with the years 1857–1920. The epilogue is entitled Things Present and to come. Three parts, thus, deal with Pre-Mutiny and one, excluding the epilogue, with Post-Mutiny times; and the result is a very graphic and exhaustive account of the earlier period as contrasted with a more rapid survey of times that are more contemporary. However, as an adequate treatment of the period from 1857 to 1920 would involve several volumes in itself, it seems probable that Mr. Mayhew has after all handled his matter in the way best suited to the compass of his book.

The earlier periods are periods essentially of great names and more spectacular achievement; the later of less spectacular but more steady progress, with the individual official or missionary less prominent as the cause becomes more universal. Part I, for example, may be considered as primarily the story of Christian Schwartz, and as the prelude to Part II, which is concerned principally with Carey, Wilberforce, Cornwallis and Wellesley. Part III is dominated by the names of Heber, Duff, Wilson, Bentinck and Dalhousie, while in the table of contents for Part IV no names, official or missionary, are mentioned. And yet it was the Queen's Proclamation of 1858 which, according to Mr. Mayhew, constituted the real turning-point in government policy, for a policy of "toleration" then replaced a policy of "neutrality" in religious matters. It is on the essential difference between these policies that the whole book turns, and the first three parts relate the slow process of evolution towards the state of affairs recorded in the fourth.

The curtain rises in 1793 with the refusal of John Company to license that "consecrated cobbler," William Carey, and with William Wilberforce's failure in his attempt to introduce an all-important clause into the revision of the Charter of the East India Company of the same year. We are shown the directors and officials of the company in India, more concerned with dividends than with saving souls, very much afraid that the licensing of missionaries or schoolmasters would injure business by alienating the "natives"; while home opinion on the other hand is frankly suspicious of anything that savors of enthusiasm, and less than lukewarm towards missionary effort. Still even under these disabilities the work of Schwartz and the Danish Mission at Tranquebar thrives, and Schwartz wins the respect of the Company itself.

Part II opens with the romantic story of Carey's landing with Thomas as an outlaw on Indian soil, with his work at Serhampore, and with his attainment of government confidence as a professor in the newly-established College of Fort William. It shows, too, how under Cornwallis and Wellesley the government began to stand for a more definite Christianity, and how in 1813 Wilberforce won his great victory at home. But in Part III the government of India is still afraid to state definitely that it is a Christian government, determined to sup-

port and maintain its own faith while tolerant of others. Instead, it pursues a policy of rather apprehensive neutrality, and Mr. Mayhew is quite convinced that its attitude was misunderstood by the people of India, who suspected it of sinister motives, and distrusted it because it was afraid to be frankly Christian. This suspicion and distrust, he argues further, contributed not a little to the outbreak of the Mutiny. However, the period from 1813 to 1857 does show a marked advance both in the ideals of government and in the influence of the Christian Church and missions in England and in India.

Part IV, a story of splendid accomplishment through the harmonious cooperation in Hindustan of Christian Church with Christian State, is, however, even more remarkable for its noteworthy conclusions and suggestions. What Mr. Mayhew has to say is for very much the larger part in line with contemporary missionary thought. To one, like myself, interested especially in missionary educational projects, the remarks of an official expert like Mr. Mayhew regarding the danger under present conditions of over-secularization of our institutions have particular force. His advice to us for the future is implicit in the following quotation: "Only by schools and colleges where religious instruction can come into its own, will the inadequacy and comparative failure of secular education, which is already suspected, be made clear, and the real possibilities of education be exposed." The truth of this statement is patent to anyone at all familiar with Indian schools and colleges today.

Though he sees the breakers ahead that will have to be avoided, Mr. Mayhew is refreshingly optimistic about things to come. The India of Tomorrow will provide new tests for Christianity, but the tests themselves will strengthen and put new life and vigor into Christ's Church in India and into all other bodies there laboring for the extension of God's kingdom on earth. Our thanks are due to Mr. Mayhew for a fine and fascinating book on an important subject.

F. Mowbray Velte.

The Life of Sheikh Mikhail Mansur. By his brother Sheikh Kamil Mansur, published in Arabic by the Muhit Press, 54 Sharia Faggala, Cairo. Egyptian Piastres 3.

We welcome from the Press a little book about a son of Egypt, great in heart and mind—the late Sheikh Mikhail (formerly Muhammad) Mansur.

He was a citizen of Sohag and his first schoolmaster was Sheikh Mas'ud al 'Azazi of that city, in whose school he committed to memory the Koran. He then passed on to the neighboring city of Balasfura, where is a mosque that draws pupils from all Upper Egypt for higher Islamic studies. At this mosque he was for ten years a beloved pupil of the famous Sheikh 'Ali Badr, a leader in the Khaluti order of Sufis.

Here he studied the Maliki school of canon law. In Koran commentaries he read Al Kasshaf, Al Beidawi and Al Jalalain.

In Traditions he read Al Arba' in Al Nuriya and the Sahih of Muslim, and Bukhari, and he pursued his studies in all branches of Arabic grammar, logic and rhetoric, philosophy and history and theology, besides reading a good many Sufistic writers.

At the age of twenty he returned to Sohag, a quiet youth, fonder

of thought than of talk, loving solitude and plunging deeply into the inward way of the Sufis. At the request of his friends he opened a school in his native town where Muhammad Mansur was to hear the call of Christ. He decided to study the Christian religion for the pleasure of refuting its arguments, and he desired to go forth to win Christians to Islam. But here his Sheikh intervened, fearing lest his pupil should become conceited and should fail to cultivate his own inner life. None the less, Muhammad Mansur felt a great inward pressure to study the Christian faith. He talked the matter over first with a dyer, a simple man of the name of Mikhail who said that he was himself unversed in religion and referred Sheikh Muhammad to the Coptic clergy. The young Sheikh accordingly went to a priest who sent him on to a blind *'arif* (Coptic choir leader) who in his turn told him that the "Evangelicals" (Egyptian Presbyterians) could answer his questions, and led him to a Presbyterian service. The preacher said "I advise you to make special prayer for guidance into the way of truth." The words were received with apparent scorn, but later in solitude the young Sheikh made this prayer.

The immediate answer to it was a time of darkness and doubt, when all religions seemed to him equally good, and they that say such things are never in the full and deep life of any religion. Then there came to him words like lightning flashes piercing the darkness of his soul and causing him to think and study afresh. Some of these words were heard in sermons from the Rev. Mikhail Abadir, whose name Muhammad Mansur afterwards took as his own in baptism. Such were: "God is faithful through whom ye were called into the fellowship of His Son Jesus Christ." (I Cor. 1:9), or again: "Whoso offereth praise glorifieth Me, and to him that ordereth his conversation aright will I show the salvation of God." The sheikh's brother remembers dark days and nights of distress when Muhammad secretly studied the Bible, and the marks of his inward struggle distressed the family circle. And he remembers too how suddenly his brother's smile and friendliness returned and Muhammad came forth from the struggle at peace within, for he had found his Lord and Saviour, the Living Christ.

A new struggle now began. We cannot tell the story of Muhammad Mansur's brave fight (he soon became Mikhail Mansur) against suspicion, reproach, persecution. But these struggles were outward. Henceforth the inner citadel of his life was undivided and at peace. He became a great Christian in the deep meaning of that word, and the gifts of his fine and generous mind were dedicated to God.

C. E. PADWICK.

The Arab's Place in the Sun. By Richard Coke. Thornton Butterworth, Ltd. London. 318 pp. 21s.

The author of earlier books on the Near East here makes the attempt to tell the whole story of the Arab race and its conquests, decay, and renaissance. It is a fascinating record, and the story is well-told and up to date. The first part tells of the past and covers familiar ground. Here our author is apt to idealize Islam and fails to see that, even during the early centuries, as Ibn Khaldun admits, the Arab civilization had in it the seeds of decay and demoralization. In the

second part (pp. 153–289) we have an account of the re-awakening in the nineteenth century after the Wahhabi revival, the results of the Great War, the armistice and after, and the latest phase of the struggle for nationalism. These chapters are worthy of their theme, and show good judgment and sympathy. Mr. Coke is not blind to the evils of Imperialism nor to the benefits of the mandate system. Here is his summary of the situation today:

"Such, then, is the latest Arab world; three kings, of whom one, Ibn Sa'ud, is independent, and two (Faisal of Irak and Fuad of Egypt) are under British veiled protection; a number of small independent princes, of whom all but the Imam of Sana' are so closely attached to Great Britain by treaty relations as to be practically British dependencies; two 'mandated provinces,' one (Palestine) attached to Great Britain, and the other (Syria) to France; two regencies (Morocco and Tunis), both—with the exception of the Spanish colonies in Morocco, and the internationally controlled city of Tangier—attached to France; and two actual European colonies, of which Algeria is French and Libya (containing Tripoli and Cyrenaica) Italian. There is no other example of so large a portion of the earth's surface, populated by people of the same language (with small local exceptions), the same religion and customs, having been carved up by the various European powers in so successful and thorough a fashion. But under everything, across all the divisions, beneath the veneer of European control and transplanted civilization, there still goes on the same life, the same hopes, the same prayers, the same outlook which has made Fez a copy of Mecca and the Riffi tribesman a recognizable cousin of the Iraki bedouin. The strange and compelling unity of Arab Islam has survived the corruption and incompetence of its own rulers, the attacks of Crusaders and Spaniards, the misrule of Ottoman Turks; it may yet survive the ambitions of modern Europe."

Z.

The Burden of Africa's Evangelization. The Africa Missionary Fellowship (1, Tudor Street, London, E. C. 4), price 4d.

This booklet is not the usual type of missionary publication, as it gives a brief résumé of the work and outlook of ten of the principal undenominational societies working in Africa. These Missions, the booklet explains, have associated themselves for united prayer and consultation. The object of this Fellowship is to hasten the evangelization of Africa. It recognizes the urgency of the whole African situation, in which Africa's pagan people are caught between the advancing tide of Islam from the north and the penetration of western industrialism and commerce from the coasts. It recognizes that evangelism will become an increasingly difficult task the longer it is delayed.

The presentation of the Gospel to Moslems is represented by three Missions, the North Africa Mission, the Algiers Mission Band, and the Southern Morocco Mission. These Missions are making a courageous witness in North Africa, but they are still a small band in face of the great need. Prayer and faith and a united front are more and more vital to this enterprise.

Forming a line across Central Africa, there are five Missions represented in this Fellowship, the Sudan United Mission, the Sudan Interior

Mission, the Africa Inland Mission, the Qua Iboe Mission, and the Regions Beyond Missionary Union (Congo Bololo). They represent a great work, and their fields are surrounded by many tribes which have not yet been reached.

The Zambesi Industrial Mission carries on work in the Shiré highlands, and plans to extend towards the northern area of Southern Rhodesia. It has some work also in Portuguese territory.

Representative of the village work in South Africa is the Nyasa Mission, which also seeks to reach the people of the Shiré highlands.

All these Missions feel the burden of Africa's evangelization, and hope, by concentrating the attention of the Christian people of Great Britain upon the speedy evangelization of the unreached people of Africa, to stimulate their interest more effectively in the regions of greatest need.

The Fellowship wisely recognizes that the key to the missionary problem lies in the Home Churches, and that without a spiritual awakening here it will not be able successfully to face the problem of Africa.

The progress made in Africa in recent years has been amazing, but when the whole Continent is looked at, it must sadly be realized that only a beginning has been achieved in the evangelization of that vast Continent.

ALEXANDER MCLEISH.

The World Problems in Political Geography. By Isaiah Bowman. World Book Company, Yonkers-on-Hudson. Fourth edition with 257 maps, pp. 803.

All students of present-day geographical problems and international relationships are indebted to Dr. Bowman, the distinguished Director of the American Geographical Society, for this portly volume bristling with information and illuminated by a wealth of maps. The present work is a complete revision of "The New World", published in 1921 and reviewed by us. The chapters that deal with the world of Islam, III, IV, XVIII, and XXV–XXX, contain an accurate geographical, political, and economic survey of the lands of the Near East, Northern Africa, and Central Asia. India and Java however receive scant attention in the chapters on British and Dutch Colonial possessions. As a book of reference it is unequalled, because the dry statistics of such standard works as the Statesman's Year Book are here made vital and interesting. There is a very full, annotated bibliography for each chapter, a full index, and the maps are in every way excellent.

The Persian Gulf: An historical sketch from the earliest times to the beginning of the Twentieth Century, by Sir Arnold T. Wilson, with a Foreword by the Right Hon. L. S. Amery, P. C. Oxford, Clarendon Press. pp. 327. Price 25s. net.

"No arm of the sea has been, or is of greater interest, alike to the geologist and archæologist, the historian and geographer, the merchant, the statesman, and the student of strategy, than the inland water known as the Persian Gulf. 'The Gulf' as we shall hereafter often call it, following the custom of master mariners for three centuries, has a place in the written history of mankind older than that of any other inland

sea; its story can be traced, though not continuously, from the very earliest historic times; its central position on one of the main highways between East and West has from the dawn of civilization invested it with peculiar importance: it was the scene of great events, which determined the trend of development of the human race, while the Mediterranean was probably still unfurrowed by the keels of ships."

Thus the learned author opens his exhaustive and authoritative account of the Persian Gulf littoral. The book is admittedly compiled from the very voluminous works of previous writers, but this was no easy task, and it has been admirably accomplished. The record of the British in the Persian Gulf will bear the closest scrutiny. It has been an unselfish administration of a great trust in which the heroism of the enterprise has too long been hid for lack of a worthy chronicler.

After an introductory chapter and an account of primitive man, the writer traces the history of the Persian Gulf in the classical writers through the middle ages until the coming of the Portuguese, their expulsion by the Dutch, and the growth of British influence from the eighteenth century until today.

There are special chapters on Piracy, the Slave Trade, the Growth of Arabian Principalities, and a concluding chapter, of present-day interest, on the Persian Gulf in International Politics.

A strange omission is the fact that there is no reference to the Nestorian Church and its early bishoprics and Christian colonies in the Persian Gulf. On the other hand, Sir Arnold T. Wilson is outspoken in his tribute to present-day missions.

Regarding the suppression of the slave trade, he says:

"A revolution in public opinion is necessary; and it may eventually come, as it did in the West Indies one hundred and twenty years or so ago, from the steady influence exercised by missionary bodies, whose beneficent and selfless activities in the Persian Gulf have affected the trend of local public opinion, in this and other matters, far more than is apparent on the surface."

Later, in speaking of the work of the Arabian Mission, he says:

"How far Christian missions have had a direct effect upon Arab thought and on the general trend of public administration and private conviction in the Persian Gulf must always be a matter of controversy. The writer is, however, convinced that their effect has been only less profound than that of the British political and mercantile agencies. Each has set, in the sphere of its respective activities, a high standard of personal conduct and public rectitude. British political agents or consuls and merchants have, by their personal dealings with chiefs and individuals, gained a respect and confidence which has given added weight to the precepts of missionary bodies, who themselves have not always appraised at its full value this silent testimony to the practical worth of the ethical system of which they are the devoted and worthy exponents. On the other hand, the disinterested, but not dispassionate zeal, and the high qualities and personal ability of individual missionaries, has, beyond all question, permeated the Arab social and religious system, and has set up standards of public conduct and personal rectitude which have been tacitly and indeed unconsciously adopted by an increasingly large body of educated men."

The book is well documented, beautifully illustrated, the style is

vivid, and in addition to a very full index, we have here probably the most complete annotated bibliography of works on the Persian Gulf, extant.

Z.

Innermost Asia, by Sir Aurel Stein. Detailed Report of Explorations in Central Asia, Kansu, and Eastern Iran, carried out and described under the orders of H.M. Indian Government. With descriptive lists of antiques by F. H. Andrews and F. M. G. Lorimer; and appendices by J. Allan, E. Benveniste, A. H. Francke, L. Giles, R. L. Hobson, T. A. Joyce, S. Konow, A. von Le Coq, W. Lentz, S. Lévi, H. Maspero, F. E. Pargiter, R. Smith, W. J. Solías, R. C. Spiller, F. W. Thomas, V. Thomsen. Vol I: Text, pp. xxxix and 547, 288 illus.; Vol. II, Text, pp. xii and 549–1159, 217 illus., index; Vol. III: Plates and Plans, pp. xi, 137 plates (13 in color), 59 plans; Vol. IV: Maps, case of 51 maps and index map. 4 vols., 4to. Oxford: Clarendon Press. £26 5s.

This colossal work is beyond the purse of most of our readers, but the four volumes are an exhaustive and encyclopædic account of Central Asia, where the majority of the population is Moslem. We hope to secure a review article later.

Atlas of Egypt: A Series of Maps and Diagrams with a Descriptive Text illustrating the Orography, Geology, Meteorology, and Economic Conditions. Presented to the International Geographical Congress at Cambridge 1928 by Command of His Majesty King Fouad I. 11 pp. of text; 31 pls. Survey of Egypt, Giza, 1928.

A fine piece of cartography, and a credit to all concerned in its publication. It supersedes all earlier maps of Egypt. The population density map is very effective, showing inhabited Egypt in seven tints of gray-blue with population gradations from less than 100 per square kilometer to more than 1000. This atlas is indispensable to those who would know Egypt.

The Near East and American Philanthropy, a Survey conducted under the Guidance of the General Committee of the Near East Survey. By Frank A. Ross, C. Luther Fry, Elbridge Sibley. Columbia University Press, New York, 1929, pp. xiv, 308. Price $3.50.

The first chapter of this book contains a summary of the conclusions arrived at through this survey in regard to the Near East as a whole, and also in regard to each of the countries surveyed. The subsequent chapters deal with each country separately in the following order—Armenia, Albania, Bulgaria, Greece, Turkey, 'Iraq, Palestine and Syria. There are also Appendices on the following subjects—The Agricultural Situation; Report from the Advisory Committee which met at Constantinople May 17, 1927; Co-operative Undertakings; Proposed Plans for American Agencies in the Near East; Final Action taken by the General Survey Committee. There is an excellent index, and a very clear outline map is printed on the inside of both front and back cover.

The book contains a mass of information of great interest to all those who realize the importance of the physical, social and religious welfare of the many different races who inhabit the countries named above. No one who has anything to do with the peoples of the Near East can afford to be without this careful and unprejudiced statement

in regard to the conditions under which they are living at the present time. Although unfortunately the Survey Committee felt that it was advisable that " religion and religious education " should be " definitely omitted from the field to be covered, since their inclusion would have prevented any survey of Armenia or Turkey," yet the information that has been gathered will be of immense value to missionaries and Mission Boards as well as to the educational institutions which are established in that region.

W. G. S.

Après les persécutions des Chrétiens en Orient. Par Paul Berron. **Nach den Christenverfolgungen im Orient.** Von Paul Berron. Action Chrétienne en Orient, Graffenstaden bei Strassburg. 1928. 32 pages.

These are French and German editions of the same pamphlet, describing the condition of the Armenians in the Near East after the Turkish persecutions, which originally appeared as an article in the Basel missionary magazine. Both pamphlets have the same illustrations, and two appendices, one of which, "An Armenian Missionary to the Moslems," is from an article in the *Missionary Herald* (New York).

W. G. S.

Erinnerungen aus dunkeln Tagen. Von Paul Berron. Action Chrétienne en Orient, Graffenstaden bei Strassburg. 1929. 72 pp.

These " Reminiscences of Dark Days " refer to conditions in Aleppo among the Armenian refugees during the war, as seen by the author, who states in the first chapter that he went to that city for the first time in the spring of 1916. The pamphlet is copiously illustrated, and has an appendix giving a historical statement of the sufferings of the Armenian people, and a statement of the relief work and evangelistic work being done at the beginning of the year 1929 by the Action Chrétienne en Orient among the Armenians both in Syria and in France. A footnote states that the Armenian evangelists who are working in four cities of France are paid by the Société Evangélique de Genève.

W. G. S.

" Problèmes de Races et de Couleurs, Le Conflict—La Réconciliation " by C. Chollet. Publishers: Société des Missions Evangéliques, Paris, 1929. Price: Fr. 12.50.

We congratulate the French public on this excellent manual dealing with the race problem by one who has thoroughly mastered the recent literature on the subject, even including the Reports of the Jerusalem Council meeting. In a preface the Director of the Evangelical Missionary Society, M. Daniel Couve, introduces the author. Professor Chollet has written other books on missions and civilization. As Professor of History in one of the French universities, he has an international outlook, and a thorough grasp of present-day political conditions. The work before us consists of six chapters, carefully paragraphed, in which are discussed the clash of color, the grievances under which the backward races have suffered historically, politically and economically, the effect of the World War and its aftermath, and the hope of reconciliation through a new sense of brotherhood in Christ.

One is astonished that so much material is crowded into so small a compass. The treatment is vivid, outspoken and eminently fair, as we would expect from one belonging to a country not distinguished for color prejudice. There are numerous references to Islam and its relations to the problem. The book ends with a delightful note of optimism.

Z.

Die Dschinn Teufel und Engel im Koran. Von Paul Arno Eichler. Buchhandlung Klein, Berlin. pp. 134.

As its title imports this is a monograph on the Koran doctrine of Jinn, Devils and Angels. The study is limited to the Koran teaching on the subject, and only incidentally refers to Tradition, although a full bibliography gives data for further study. The author has done thorough work, as is evident, e. g., from the thirteen chapters on angels in the Koran, which include the following subjects: angels as seen in vision, names of angels, guardian angels, angels as witnesses, intercession by angels, belief in angels and worship, the angels in heaven, the angel of death, the guardians of hell, of paradise, nature of angels, the spirit (*Ruh*) Gabriel and Michael. The author's range of literature on the subject omits several important Arabic books, e. g., Al Shibli on *Jinn*. Except Jayaker he does not mention any of the English works on the subject. Burton's notes to the Arabian nights, and Lane's Modern Egyptians have considerable material on the popular aspects of this Islamic dogma.

Z.

The Fringe of the Moslem World, by Harry A. Franck. The Century Company, New York. 426 pages, 95 illustrations. Price $4.

This is the tale of a random journey by land from Cairo to Constantinople. Why it should be called "The Fringe of the Moslem World" is a question. The real fringe of that world is in China, Java, and West Africa.

The author has an entertaining style, and his narrative deals with Egypt, Palestine, Syria, and Turkey. Mr. Franck's estimate of the Turk is perhaps the most interesting part of a book that will hold every reader's attention. The author has keen insight and good judgment, but his opinions on the Mandated territories, and of the growing antagonistic attitude of the followers of Mohammed towards Western Christianity must sometimes be taken with a grain of salt.

In general, the book is of value, and is a vivid picture of contrasting conditions, and of the economic, social and political changes that have swept across the heart of the Moslem world.

The Holy Kabbalah: a Study of the Secret Tradition in Israel, as unfolded by Sons of the Doctrine for the Benefit and Consolation of the Elect dispersed through the Lands and Ages of the Greater Exile, by A. E. Waite. Williams and Norgate. London, 1929. 8vo xxv, 636 pp.

Students of Islamic Mysticism are aware of the curious similarities between some of the Sufi ideas and diagrams and some of those of Jewish Mysticism as set forth in the Kabbalah. It has always been exceedingly difficult, however, to find an accurate and readable account

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of the teaching of the Kabbalah. Few students of Sufism have the leisure to attack the Sepher Zophar for themselves, and the helps to an understanding thereof have not been abundant. Mr. Waite's earlier books "The Secret Doctrine in Israel," and "The Doctrine and Literature of the Kabbalah," have long been out of print. Ginsburg's "Kabbalah," which has now been reprinted, is an interesting criticism, but quite insufficient as an introduction to the work, and the same is true of the French works of Franck and Karppe. The great work before us thus supplies a very real need.

The "Holy Kabbalah" incorporates both of Mr. Waite's previous books on the subject, and attempts both a critical and a mystical exposition of the whole Doctrine of the Kabbalah. It commences with a discussion of the place of the Kabbalah in the post-Christian literature of the Jews, and the growth of the Canon of written documents associated therewith. The main portion of the book contains the doctrinal exposition, and this is followed by a fairly complete account of the study of the Kabbalah among Christian scholars, and its relations with Alchemy, Magic, Astrology, Freemasonry, etc.

The book is excellently printed and contains a number of photographs of illustrative Kabbalistic diagrams. One's most serious criticism is that the author's knowledge of the Semitic languages seems to be of the very slightest, and he is thus more or less at the mercy of translators.

A. JEFFERY.

Egypt in Silhouette. By Trowbridge Hall. The Macmillan Company, New York. pp. 278. Price $3.50.

The particular charm of this little book is the splendid collection of illustrations. In these days when the world and especially the world of tourists is so eye-minded, a book of travel is not likely to hold the interest of the reader long unless it is filled with photographs of the lands described. Mr. Trowbridge Hall has met this demand of the modern public admirably, and has given to this book the most appropriate title possible—"Egypt in Silhouette." In the chapters on "Woman" and on "El Azhar, the fountain of wisdom revealed," the writer reveals himself as being more than an admirer of mosques and minarets and old monuments. His parable of Mohammed Abdu striving to "reconcile the old dogmas with the intellectual needs of the present day" shows that the writer has observed something of the fierce struggle going on in the breasts of many young Moslems today in their endeavor to put the new wine of western civilization, which is a by-product of Christianity, into old bursting wine skins of Islamic thought and tradition. The various subjects treated in the book are too wide for the brief space allotted to them, but the reader will find the book both interesting and instructive.

H. E. PHILIPS.

The Egypt of the So-Journer. By Gladys Peto. The Outward Bound Library. J. M. Dent & Sons, Ltd., London and Toronto, 5/-.

This little book is described by the author as an "unambitious effort." After reading the book it seems to the reviewer to be altogether too ambitious. It would have greater value if it did not treat

so many subjects. "Five Thousands Years of History" and "The Idiosyncrasies of Ali" would hardly be accounted as suitable neighbors on the same shelf in one's library were the two subjects treated in separate books. This work, however, is intended for the so-journer or more especially for the so-journeress, and that type of person usually wants to know something regarding everything in Egypt, from the stately pyramids to beer gardens and blasé dancing girls. In this book they will find a little of all, including helpful suggestions for housekeeping in Egypt. However, the book is attractively gotten up and parts of it exceedingly well done. The writer displays an intimate knowledge of Cairo and the so-journer will find in its pages some interesting and accurate information.

H. E. PHILIPS.

The Soul of the East: Experiences and Reflections. By Marcus Ehrenpreis. Translated from the Swedish by Alfhild Huebsch. The Viking Press, New York. pp. 209.

This slight volume consists of brief studies by a prominent Zionist who is a true cosmopolite. It is therefore a view of the Near East through Jewish spectacles. The style resembles that of the Old Testament, and the scene moves from the Balkans to Saloniki, Jerusalem, and The Hebrew University. Needless to say, every Zionist is an optimist.

Materialien zum islamischen und judischen Eherecht, mit einer Einleitung über jüdische Einflüsse auf den Hadith, von Samuel Bialoblocki. Verlag von Alfred Töpelmann in Giesen. pp. 54.

This reprint is a comparison of Islamic and Jewish marriage laws. After indicating the Jewish influence on Moslem tradition, the author divides his subject as follows: The Necessity of Marriage, Its Character, Marriage of Minors, The Marriage Contract, The Rights and Duties of Husband and Wife and, finally—Divorce.

The sources, both Talmudic and Islamic are given in every instance.

Z.

Hui-Hui: Asiens Islamkämpfe, by Wilhelm Filchner. Peter J. Oestergaard, Berlin. pp. 422.

The author is well known for his earlier historical works. Here we have a description of the entrance of Islam into Central Asia, and the history of this part of the world of Islam from the beginning of the 19th century until to-day. Special chapters are devoted to Afghanistan and the present situation in Western China. A bibliography, maps and illustrations add to the interest of the volume. The title is hardly true to the text, as the word "Hui-Hui" includes far more than the Moslems of Central Asia.

Yoljuluk: Random thoughts on a Life in Imperial Turkey, by William Nesbitt Chambers, pp. 125. Simpkin Marshall, Ltd., London, price 3/6.

The Rev. Jas. L. Barton describes this interesting little volume in his preface: "A revealing story of the life of a man who does not seem to regard thrilling adventures and hair-raising experiences as extraordinary. From his point of view he was engaged in the performance of

his daily tasks. To him it was all a part of his day's work, even though the reader is thrilled with the stories of adventure and escape, which if enacted in England or America would have commanded front page headlines with editorial comment."

Il Corano: Nuova Versione Letterale Italiana, del Dott. Luigi Bonelli, pp. 524. Ulrico Hoepli, Milano.

The rising interest in the study of Islam throughout Italy is again evidenced by this new translation of the Koran. The present volume gives the Italian text together with critical notes and an introductory preface. We are promised a new Arabic text in the same convenient form by Dr. Bonelli. For easy reference and compact form, we have nothing that can be compared with it in the English language. The translation too, bears the marks of careful scholarship.

Z.

In Java. By John C. Van Dyke. Charles Scribner's Sons, New York. pp. 310. $2.50.

This is a vivid and colorful description of a tour through the Dutch East Indies, including Celebes, Borneo, the Moluccas, Bali and Java. The author tells us in his introduction just what we may expect: "This is a painter's paradise, and I have tried to suggest some of its beauties in a series of word pictures. . . . History I have not touched, nor have I planned to tell the Dutch administration how to manage the East Indian colonies, nor the native in Java how to grow rice, nor the globe-trotting tourist how to 'do' the Malay Archipelago in a week. I am telling the traveller merely what I have seen and admired in Java and the neighboring islands." So well has he carried out his purpose that the reader too revels in the beauties of the scenery, learns to like and admire the sturdy, brown-skinned natives, and marvels at the riot of color to be seen on every side.

M. B.

Documents inédits d'Histoire Almohade: fragments manuscrits du "Legajo" 1919 du fonds arabe de l'Escurial; publiés et traduits avec une Introduction et des notes, par E. Levi Provençal. Geuthner, Paris. 8vo xii. 276+152 pp. 160 fr.

There is a growing interest in the history of the Arabs in the West, and one sign thereof is the commencement of a series of *Textes Arabes relatifs à l'histoire de l'occident musulman,* which are to be published under the direction of the Directeur de l'Institut des Hautes-Etudes Marocaines, and the first volume of which, from the pen of the eminent Directeur himself, is before us.

It consists of some fragments discovered in 1924 by the editor, in the Royal Library San Lorenzo de l'Escurial, which had escaped the notice of the bibliographer Casiri, probably because they formed part of a collection of miscellaneous fragments which have not been methodically classified.

The fragments are three in number. The first consists of a collection of official letters of the Almohad chiefs, two of them by Ibn Tumart himself, and provides both interesting historical information and light on Almohad doctrine. The second is a fragment treating of the genealogy of the Almohad group and its party organization. The third and

most important fragment consists of parts of the memoirs of Al Baidhaq dealing with the sojourn of the Almohad Mahdi at Tunis.

The historical value of these fragments is thus obvious, and M. Levi Provençal has done prime service in making them available, with notes and two maps to make the subject of the documents more intelligible.

ARTHUR JEFFERY.

Between the Desert and the Sea. By I. Lilias Trotter. Marshall Morgan & Scott Ltd., London; The W. P. Blessing Co., Chicago. 63 pp. 6/- net.

This book has the artistic touch of brush and pen, but the head and hand which planned this has vanished from our sight. The illustrations are most attractive, with the warm coloring of the sunwashed Near East. North Africa is one of Nature's picture galleries, and the author has woven in text and paintings the personal touch of places and people. The conservative customs of the *harim* are portrayed, and a colorful picture shown of life behind the prison bars. "They gloried in their prison bars, those women of the past; their caging proved their status and their value. Their babies, their clothes, the affairs of their neighbors, how best to pacify or circumvent their husbands, filled their lives." The country women, hemmed in by the mountain fastnesses, their hamlets protected by cactus hedges and wild dogs, are as completely shut in from the world as are their town sisters in the *harim*.

The author is impressed by the need of making a definite Christian approach to the Brotherhoods, the mystical sects of North Africa. "These represent a leverage point in the Moslem world that the Church of Christ has been strangely slow to see. Among them we reach a people where the deadly self-satisfaction of Islam has no place." "It is among the rank and file that lies the strategic point for the new message." The book makes a strong appeal for Christian volunteers.

A. E. Z.

The Baghdad Air Mail. By Wing Commander Roderic Hill. Edward Arnold and Co., London. pp. 328. Price 18s.

The purpose of this book is to present a series of personal narratives of flights over the Cairo-Baghdad Air Mail route and elsewhere in Iraq. The author sketches the history of the enterprise, how the obstacles of wind, weather, hostile Arabs, and difficult landings were all overcome. He pays high tribute to the heroes of the air, and throws side lights on the life of the desert and its hospitable sheikhs. There are two score illustrations and seven small but excellent maps.

SURVEY OF PERIODICALS

By Miss Hollis W. Hering
Missionary Research Library, New York

I. GENERAL.

Agriculture and Soils of Palestine. A. T. Strahorn. (In *The Geographical Review,* New York. October, 1929. pp. 581–602.)

A discussion stimulated by the fact that since the country is practically devoid of mineral wealth, having no forests, and but limited possibilities for the development of hydro-electric power, it must look to the development of agriculture for any substantial increase in wealth and prosperity.

An Arab Voice. Elizabeth P. MacCallum. (In *The Survey Graphic,* New York. November, 1929. pp. 130–134, 180, 181.)

A vivid appreciation of the singularly successful work accomplished by Ameen Rihani in interpreting to western civilization the ideals, political and cultural, of the Arabs.

Morocco Revisited. Charles E. Hobhouse. (In *The Contemporary Review,* London. October, 1929. pp. 440–447.)

A note on the colonizing work being done especially by France in a country where change is so general that "only the religious side of Moorish life remains, so far as essentials are concerned, essentially the same."

Musulman Courts in Central Asia. N. Fioletoff. (In *The Asiatic Review,* London. October, 1929. pp. 727–733.)

The summary of a paper appearing in the Soviet publication *Novie Vostok.* A frank exposition of Bolshevik attitude and intentions.

L'Oeuvre des Étrangers dans l'Empire soudanais du Mali. Charles Monteil. (In *Revue des Études Islamiques,* Paris. Cahier II., 1929. pp. 227–235.)

An investigation into the manner and the extent in which the culture of this great negro empire was influenced by Mussulman immigrants from North Africa and Egypt.

II. ISLAM IN ARABIA.

A Survey of Wahhabi Arabia, 1929. H. St. J. B. Philby. (In the *Journal of the Central Asian Society,* London. Vol. XVI., pt. iv., 1929. pp. 468–481.)

Has for its main theme the unnecessary misunderstanding between Arabia and Great Britain, and the very regrettable consequences, following the treaty of Muhammara and the Protocols of Uqair.

WAHHABISM IN ARABIA: PAST AND PRESENT. Sheikh Hafiz Wahba. (In the *Journal of the Central Asian Society,* London. Vol. XVI., pt. iv., 1929. pp. 458–467.)

An analysis, general in character, set against an historical background, aiming to present "a colourless elucidation of Wahhabism as it really is." The author is Minister of Education in the Hedjaz.

III. HISTORY OF ISLAM.

CHRISTIANITY AND ISLAM IN EAST AFRICA. Narain Das. (In *The Indian Review,* Madras. September, 1929. pp. 609–611.)

Contrasts historically the teachings of these two great rivals, and notes their effect on the natives; the chief difference apparently lying in the fact that in Christianity practice does not correspond to precept, while in Islam it does.

MUSSALMAN CULTURE AND RELIGION. Ahmad Shafi. (In *The Indian Review,* Madras. August, 1929. pp. 530–532.)

A defense of the thesis that the purity of Islam will not be sullied if the Mussulmans will adopt what is adoptable from the West, without surrendering the principles of their religion.

IV. KORAN. TRADITIONS. THEOLOGY.

INSCRIPTIONS ARABES DE PALMYRE. Cl. Huart. (In *Revue des Études Islamiques,* Paris. Cahier II., 1929. pp. 237–244.)

Preliminary publication of notes embedded in the author's elaborate work on Palmyra.

SUFISM (OR ISLAMIC MYTICISM.) Syed Muzaffaru 'd-Din. In *The Islamic Review,* Woking. September, 1929. pp. 315–331.)

Maintains that Sufism is an Islamic movement which has emerged from the Qurán and Tradition, and has nothing to do with foreign elements.

V. RELIGIOUS AND SOCIAL LIFE.

DICTATORSHIP AND REFORMS IN TURKEY. Halidé Edib. (In *The Yale Review,* New Haven. Autumn number, 1929. pp. 27–44.)

Indicates that the really important reforms are not the result of sudden impulse, but are the outgrowth of some twenty years' germination; this is especially true in the case of the adoption of the Swiss code instead of the Islamic family law of 1926, of the abolition of Islam as the state religion, and of the change in the Turkish alphabet.

LE MOUVEMENT D'ÉMANCIPATION DE LA FEMME MUSULMANE EN ORIENT. J. Castagné. (In *Revue des Études Islamiques,* Paris. Cahier II., 1929. pp. 161–226.)

Surveys the effect on the position of women of the general movement for social reform in Turkey, Persia, Afghanistan, and the Soviet Union.

THE MUSLIM PILGRIMAGE. Eldon Rutter. (In *The Geographical Journal,* London. September, 1929. pp. 271–273.)

A statistical analysis of the component parts of this annual pilgrimage.

Le Problème des Wakfs en Égypte. A. Sékaly. (In *Revue des Études Islamiques,* Paris. Cahier II., 1929. (277–337.)

The second instalment of an extended monograph. The first part was noted in *The Moslem World* for October, 1929.

The Purdah (Veil) System amongst the Muslims of India. R. Niaz Husain. (In *The Islamic Review,* Woking. September, 1929. pp. 331–340.)

After a brief description of actual conditions, concludes that purdah in India is a social curse, but that religion can hardly be blamed since it was the outcome of social chaos; and that it should be abolished as it exists to-day.

Turkey Revisited. Arnold J. Toynbee. (In *The Contemporary Review,* London. October, 1929. pp. 458–464.)

Evidences noted during a hurried trip across the country of how the reforming, revitalizing, and modernizing spirit of Angora is radiating over Turkey.

Two Islamic Up-to-date Reforms initiated Thirteen Centuries Ago. Shaikh Mushir Husain Kidwai. (In *The Islamic Review,* Woking. October, 1929. pp. 362–368.)

The two movements here indicated as having been initiated by the Great Reformer Mohammed are prohibition of the use of intoxicants, and practical equality of all human beings, without distinction as to class, creed, or country.

The Woman Movement in Iraq. E. S. Stevens. (In *The Near East and India,* London. October 10, 1929. pp. 400, 401.)

The Woman Movement in Syria. E. S. Stevens. (In *The Near East and India,* London. October 17, 1929. pp. 428, 429.)

Two articles supplementing each other, and showing that despite some progress there is a long road to travel before women in either country are free to consider their political position.

VI. POLITICAL RELATIONSHIPS.

Anglo-Persian Relations. H. A. (In *The Edinburgh Review,* Edinburgh. October, 1929. pp. 195–209.)

Outlines, from the Persian point of view, the four main points of difference between the two countries, and shows the grounds for the Persian fear of a developing imperialistic overlordship through economic interests on the part of Great Britain.

The Arab-Jewish Conflict in Palestine. (In *Current History,* New York. November, 1929. pp. 272–285.)

Presents both sides of the controversy. Ameen Rihani writes on "Palestine Arabs claim to be fighting for national existence," while Meyer W. Weisgal counters with "Zionism as a spiritual ideal and a blessing to Palestine."

EGYPT AND HER PROBLEMS. Sailendranath Dhar. (In *The Modern Review,* Calcutta. September, 1929. pp. 256–260.)
A rather general survey of the political, economic, educational, and religious situation in Egypt as it is faced by the new Labor Government.

GREAT BRITAIN AND FRANCE IN NORTHERN AFRICA. (In *The Round Table,* London. September, 1929. pp. 717–738.)
An examination of the policy of these two great European nations, deeming their comparison important in view of two new tendencies in Northern Africa, namely, an Islamic renaissance and a growing sense of political unity.

THE NEAR EAST GOES WEST. George Young. (In *The Yale Review,* New Haven. Summer number, 1929. pp. 718–731.)
The modern history of the Near East is shown to be a long struggle of a nationalist movement retarded by imperialism, both Eastern and Western, until it has become revolutionary.

THE PALESTINE CONFLICT. Elizabeth P. MacCallum. (In the *Foreign Policy Association Information Service,* New York. October 16, 1929. pp. 273–294.)
A very important monograph, including information on the organization of Jews and Arabs, the story of the conflict in its various phases, the complaints against the administration, and the religious antagonisms involved.

PERSIA AND THE PERSIAN GULF. Sir Lionel Haworth. (In *The Journal of the Central Asian Society,* London. Vol. XVI., pt. iv., 1929. pp. 495–509.)
Relations between Great Britain and Persia, viewed entirely from the English side, and scarcely admitting the existence of any other.

SUSPENSE IN EGYPT. Owen Tweedy. (In *The Fortnightly Review,* London. September, 1929. pp. 368–376.)
Shows the new alignment of the issues in Egyptian politics as they are influenced by the coming to power of the Labor Government.

VII. MISSIONS TO MOSLEMS.

AUS DER ARBEITSGEMEINSCHAFT DER MUHAMMEDANERMISSIONEN IM VORDEREN ORIENT. S. J. Enderlin. (In the *Evangelisches Missionsmagazin,* Basle. September, 1929. pp. 275–280. October, 1929. pp. 303–311.)
Outlines the proceedings and discussions of the Brumana (1929) Conference of Christian Workers among Muslims.

THE NEAR EAST RELIEF, A MORAL FORCE. James L. Barton. (In *The International Review of Missions,* London. October, 1929. pp. 495–502.)
Summarizes the history of this constructive philanthropy, noting the great underlying principles, and the goals which it desired to achieve.

BOOKS BY DR. S. M. ZWEMER

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